

AMERICA

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Chronicle

Home News.—On May 29, with the accuracy of a railroad schedule and after very little debate, the Hawley Tariff Bill passed the House by a vote of 264 to 147.

Tariff Bill Passes Twenty Democrats voted for it. It went far beyond the President's prescription for a "limited" revision. Initiated supposedly for farm relief, it raised some of the farm schedules but thereby vastly increased the cost of living and of building homes. Nearly every article of table consumption had the tax on it raised, as did almost all building materials. During the passage of the debate, as a result of an attempt to secure support from New England and the farmers jointly, a tax was put on hides and shoes. These had been on the free list for thirteen years. It was charged in many quarters that the manufacturers had profited vastly more than the farmers and, in fact, actually at the expense of the farmers, so that whatever may be gained by the farm bill would be lost from the tariff. Other startling features of the bill, amounting almost to a revolution, were the administrative provision that American valuation may hereafter be used, thus abolishing the old idea of equalizing foreign costs with domestic, and the provision allowing the President to

raise or lower taxes within the range of fifty per cent. The bill went to the Senate and it was expected that both Houses would take a recess of two or three months while the Senate Committee was discussing it. Much opposition existed in that body but was expected to result rather in raising schedules that are at present low than lowering any of the present high ones. Some Republicans recalled with apprehension the disastrous effect that a much lower tariff had on the Taft Administration in 1910 and others wondered if this one were not designed to embarrass Mr. Hoover and if therefore he would not feel justified in vetoing it. Simultaneously with the tariff raises, but not because of them, the price of wheat fell to 94½ cents. It was estimated that this would cost the American farmer several hundred million dollars. The cause was overproduction last year in view of promised relief and the prospect of a still higher overproduction for this year. In view of all this, it was thought to be not surprising that another farm revolt would eventuate.

On the same day, President Hoover convened the first meeting of his Law Enforcement Commission. He committed it to a consideration of not one law alone but of the whole question of organized crime, poor enforcement and delayed judicial action. He asked them to be courageous in their report because he considered the problem the gravest one in the nation at present. It was expected that the Commission's report would not be ready for at least two years. On the same day, the resignation of Mrs. Mabel Willebrandt, Assistant Attorney-General in charge of enforcement, was submitted and accepted.

Law Enforcement Commission In his Decoration Day speech at Arlington the President stressed the logical connection between the Kellogg Anti-war Pact and real reduction of armament. He pointed out that since the signing of the Pact every important nation has increased its naval armament. This, he said, was a disappointment to the peoples of the world, who believed the Governments when they said that they renounced war as an instrument of national policy. This meant that not limitation, but actual reduction, was called for.

President's Speech **Austria.**—The newly elected Streeruwitz Government decided to retain Karl Vaugoin as Minister of War despite the demands of the Socialists and its own Left Wing section for his removal. Herr Vaugoin made it clear that he intended to complete the work, started eight years ago, of transforming the Austrian army into a non-political,

Vaugoin Retained

disciplined instrument of an anti-Marxist State. In this he was following the example of central and eastern Europe. During his former tenure of office he purged the army of its Socialist ideals and his renewed effort was interpreted by Socialists as an attempt to create a reactionary army. Soldiers were prohibited from attending political demonstrations in uniforms, and forbidden to hold political demonstrations in military buildings. It was stated that the War Minister planned to abolish the annual election of soldiers' trustees and to deprive those in active service of their franchise. This would remove the last vestiges of Socialist ideas from the army. Despite these reforms, the military service seemed to have lost none of its popularity, nor, for that matter, had Karl Vaugoin; since in the recent elections of soldiers' trustees his supporters polled seventy per cent of the vote.

Belgium.—Parliamentary elections were held on May 26, with no decided change in the proportion of the several parties. The Socialists and the Catholic party each lost a few seats, returning 70 and 76 respectively, where each had 78 formerly. The Liberal party increased its representation from 23 to 30. The Frontists, a Flemish separatist group, gained 5 new places, giving it 11 in all. Under the Belgian election law the ballot is compulsory, and each party is allotted representation in proportion to the total number of votes cast.

China.—The Cantonese and Kwangsi forces engaged in fighting around Samshui that resulted in heavy casualties on both sides. Subsequently, fully 8,000 Kwangsi troops deserted and reported at Canton to offer their services to the Nanking cause. However, their attitude was suspected and they were not allowed to land but transhipped to other points where trouble threatened. On May 24, the Nationalist Government ordered the arrest of Marshal Feng and the following day gave publicity to documents purporting to be communications to him from the Central Political Council at Moscow, offering full support in a plot to revolt against the established regime. Earlier, the Central Executive Committee of the Kuomintang political party had expelled General Feng from the organization for life.—While the military and political condition was thus disturbed, the solemn transfer of the remains of Sun Yat-sen, founder of the Chinese Republic, took place from his burial place near Peking to the new capital, Nanking, where they are to be interred in a permanent \$3,000,000 mausoleum.—On May 28, the police announced that they had raided the Soviet Consulate in Harbin, Manchuria, and made forty arrests. It was understood that the raid was inspired by a suspicion that the Consulate was the meeting place of Communists with whom Marshal Feng was in communication, and that it was made under direction of President Chiang Kai-shek. There was an unconfirmed rumor that the Soviet Consulate at Suifenhao, on the Siberian border, had also been raided and the Consular agents taken into custody and the documents confiscated.

France.—Parliament resumed its session on May 23, after the spring recess, and on the same day the Council of Ministers approved the budget for 1930. It was submitted to the Chamber of Deputies a few days later. In its present form it sets the figure for expenditures for the coming year at approximately 48,000,000,000 francs (about \$1,870,000,000), and estimates the revenues for the same period at a figure slightly in excess thereof. Supplementary credits are reduced from an earlier estimate of 6,000,000,000 francs to less than 3,500,000,000. The total of the budget is about 3,000,000,000 francs in excess of that of 1929, the chief increases in expenditures being chargeable to the housing project sponsored by the Government, and a nation-wide campaign for larger families. Provision for improved rations and barracks for the army is responsible for a slight increase, and a larger subsidy offered to commercial aviation for another. In the revenue provisions, there are several notable reductions of tax rate, especially in luxuries, real-estate and stock transfers, income on communal and municipal bonds, and other similar items, which are expected to stimulate the financial market and the tourist trade, and thus indirectly furnish larger revenue than the former high taxes. An extended debate is expected before the Chamber passes the budget, and all the parties of the Left are mobilizing for an attack on the tax reductions, which they claim are almost entirely in favor of the wealthier and middle classes.

Following a Cabinet meeting on May 25, at which the Mellon-Bérenger debt agreement was discussed at length, Premier Poincaré addressed a letter to Deputy Paul-Boncour, Chairman of the Chamber's Commission on Foreign Affairs, in which he gave assurance that no step would be taken towards ratification of the agreement without referring the matter to the Commission. He added that the same precaution would be taken with regard to the Reparations Question, but that it was impossible to give the Commission any definite information on either question until the completion of the work of the committee of experts.—In anticipation of a delay in the ratification, a resolution was introduced into both houses of the U. S. Congress, to postpone till May 1, 1930, the payment of the war-stocks debt of \$400,000,000, which would fall due August 1, if the Mellon-Bérenger agreement were not ratified by both countries before that date.

Great Britain.—General Parliamentary elections were held in England, Scotland and Wales on May 30. Prior to the polling, even the most experienced political observers declared themselves unable to do more than guess at the outcome. The uncertainty was due to the addition of 5,000,000 women voters to the registration lists; also to the fact that none of the three parties brought forward any sharp issues or partisan questions of a foreign or domestic nature. The election was fought on the basis of methods for the betterment of industrial and economic

Budget
for 1930

Debt
Deferred

Election
Results

conditions, and largely on the personalities of the candidates. While uncertainty about the results was freely confessed, the prediction was made that the Conservatives would be returned, but with a decreased majority. This proved false. The latest returns showed that the Conservatives had lost. Labor and the Liberals controlled more than half the House. With some sixty divisions unreported, the results were: Labor, 268; Conservatives, 227; Liberals, 46; Independents, 7. The election, therefore, was a stalemate. In the last Parliament, at the time of dissolution, the Conservatives commanded a majority of 181; at the beginning of that Parliament, in 1924, their majority was 211. At dissolution, the party representation was: Conservatives, 398; Laborites, 164; Liberals, 46; Independents, 11.

From a Catholic viewpoint, the general elections were important. As stated previously, candidates for Parliament, irrespective of party affiliations, were asked to define their attitude on the support of Catholic schools. Two questions were proposed, as follows:

Catholic Education

1. Do you agree to the principle that the same amount of public money should be expended on schools in which definite religious teaching is given as is expended on schools in which no such teaching is given? And, in the case of Catholic schools, will you endeavor to persuade your party to introduce, and will you support, any measure framed so as to give effect to that principle, wholly or in part, which does not infringe the existing rights of Catholic managers, by whatsoever Government it is introduced?

2. If no other means were found practicable of relieving Catholics of the enormous double burden of paying their rates and taxes out of which Council Schools are provided, and at the same time of providing all sites and buildings for Catholic schools, would you at least do your best to induce the Government to pay a fair rent for the use of Catholic schools for secular education, such rental to be based for example on the certified accommodation of each school?

Efforts were made to have each of the three parties offer some pledge of agreement with the Catholic demand for educational equality. The Conservatives, through Lord Eustace Percy, returned a satisfactory answer; according to Cardinal Bourne, this party "adopted in the main the principles for which the Catholics stand, and has given definite pledges foreshadowing really sympathetic treatment." The other parties, he stated, "so far as their leaders are concerned, seem to be, and I regret to say it, singularly shy and reticent." The Catholic demand aims at a more equitable division of public support and money for schools that include the teaching of religion in the curriculum.

Hungary.—The prediction of Count Bethlen, that Admiral Nicholas Horthy would be Regent of Hungary for life, was significant as a first public expression of opinion on the "King question." It was a correspondent of a French provincial newspaper who succeeded in extracting this statement after Deputies of the Government party, of the Legitimist adherents of "King Otto of Hungary" and of the Social Democratic opposition had tried for years to learn the Premier's sentiment. The leader of the Legitimists, Count Julius Andrássy, was sceptical about

Bethlen Prediction

the prophetic powers of Count Bethlen and interpreted the statement as an expression of the Premier's desire for the continuation of his own régime. The Government party showed more interest in the Premier's statement that the question of revision of the Treaty of Trianon would have to await a more general pacific European atmosphere.

Ireland.—An official statement was issued by the Department of External Affairs in regard to the establishment of diplomatic relations between the Vatican and the Irish Free State. The bulletin stated:

The Government of the Irish Free State have requested the Holy Father that diplomatic relations should be established between the Holy See and the Irish Free State.

The Holy Father has graciously accepted this proposal, and when the usual preliminaries have been concluded, His Holiness will in due course send a Representative to Dublin, and will gladly receive a Minister from the Irish Free State accredited to the Holy See.

Several prominent candidates for the new post were rumored, but no Government sanction has been given to them.

The Government advanced the Juries Protection Bill to the second reading. This bill was introduced as being a protective measure against the alleged intimidation by extreme Republicans against jurors and witnesses. Extraordinary powers are granted by the bill. The identity of jurors is to be kept secret; trials *in camera* are allowed at the discretion of the police; press representation may be excluded. The verdict may be based on a majority of nine. The judge is not only empowered, but compelled to penalize any contempt of court. The Fianna Fail has objected vigorously to the bill, and declared its thirteen provisions a serious infringement of civil liberty.

Italy.—The Lateran Treaty and Concordat, and the legislation passed by the Chamber in accordance therewith, were referred to the Senate on May 24, and passed with few dissenting votes on the following day. On May 27, King Victor Emmanuel, after receiving the members of the Cabinet in a series of private conferences, signed the treaty, Concordat, financial convention, and the legislation passed since the opening of Parliament. In presenting the settlement measures to the Senate, the Premier reviewed the speech he had made in the Chamber two weeks previously. As reported by the Associated Press, he said:

King Signs Treaty and Concordat

It was necessary to establish squarely and clearly what actually had happened in the political field and to make precise definition of the reciprocal sovereignties, the Kingdom of Italy on one side and the Vatican City on the other. It was useful to add that the distance between the Kingdom of Italy and the Vatican was as great as the distance separating Paris, Madrid and Warsaw from the Vatican. It was necessary to dispel the equivocation which allowed people to believe that the Lateran treaties would have Vaticanized Italy or that the Vatican would be Italianized. There was nothing in that.

Only the signature of the Pope and the formal ex-

change of ratifications remained to complete the historic settlement.

Jugoslavia.—National interest centered in the trial of Punica Ratchitch, charged with having caused the death of Stephen Raditch and two other Croat Deputies a year ago. While admitting that he was responsible for the shooting, he alleged in extenuation of his act that it was the result of an impulse that originated in what he called the unpatriotic behavior of the Croatian Deputies in Parliament, and not in a conspiracy. He charged that Raditch was in reality a traitor to the nation, and a paid agent of the Hungarians and Macedonian Revolutionary Committee, Fascists and Bolsheviks, that were seeking the destruction of Jugoslavia. Two other former Serbian Deputies, Dragutan Jovanovitch and Toma Popovich, are also being tried with Ratchitch. On May 23, Dr. Vladka, Raditch's successor as leader of the Croat Peasant party, who had been arrested on suspicion that his organization maintained the "subterranean" Peasant party, which the Government had ordered dissolved after the proclamation of the Dictatorship, was released.

Mexico.—The arrival at the penal colony of Islas Marias of Mother Concepcion and of seventy-four ladies of the best society of Guadalajara, Guanajuato and Mexico City, caused a profound thrill of horror in the country, at the same time that the President was talking of peace with the Church. Mother Concepcion's connection with the murder of Obregon was never proved and the other ladies had been reprieved by judgment of the highest courts of the land. This legal action was flagrantly disregarded by President Portes Gil. The ladies were relegated to a hitherto uninhabited islet.—At the same time, the Congress took measures to expel from its body fifty-two Deputies for alleged participation in the revolt of General Escobar. This was done to deprive them of the privilege of legislative immunity so that their property could be confiscated. Serious disturbances also occurred when riot after riot was staged by as many as 12,000 students in Mexico City. Serious clashes resulted and some of the students were killed. The outlook for Mexican tranquillity was exceedingly dark.

Rumania.—It was announced on May 26, that the Senate had ratified the proposed Concordat with the Vatican, although strong opposition to it was offered by the Orthodox Church Synod. In consequence, there were rumors that Myron Cristea who, besides filling the office of Patriarch of the Orthodox Church, is a member of the Regency and as such will have to sign the document, might be forced into an embarrassing situation that would compel his resignation from the latter office. Since the Concordat, which was much discussed under the old regime but never eventuated, is becoming a reality, the Catholic minorities are growing more hopeful that the changing Government occasioned by the downfall of the Bratianus, and the taking of the Premiership by Dr.

Julius M. Iuliu, will result in the removal of much oppressive legislation under which they suffer. On the other hand, it is a matter of public comment that the Premier's staunch Catholicism was exposing him to the combined attacks of the Liberal party and the still powerful circles of the Greek Orthodox Church.

Russia.—On May 23, three former aristocrats, officials under the Imperial and Kerensky regimes, were put to death by a firing squad, on the ground of obstructing Communist operation of railways and the gold and platinum industries. Under the Soviet regime such offenses constitute counter-revolutionary plotting for the restoration of capitalism. According to an Associated Press dispatch, the three men were von Meck, former chairman and largest shareholder of the privately owned Moscow-Kazen Railway; Velichko, former head of the transport department of the imperial staff during the World War, and Professor Palchinsky, former Assistant Minister of Trade and Industry under Premier Alexander F. Kerensky and lately professor at the Leningrad Mining Institute. The first two were recently high officials of the Soviet Commissariat of Communications. Professor Palchinsky commander the troops defending the Winter Palace in October, 1917.

Reparations Question.—On May 29 Dr. Schacht notified Mr. Owen D. Young, the American chairman, that Germany was ready to accept the schedule of figures worked out by the technical experts and approved by the creditor delegates. In liquidation of her debt, covering service on the Dawes loan, reparations, allied debts and army costs, Germany now agrees to pay a total sum the present value of which is 36,885,000,000 marks (about \$8,778,630,000), beginning with the expiration of the Dawes plan on September 1, and running through a period of fifty-nine years. While there were important conditions attached to the agreement still open to debate, the acceptance of the total sum created hopes for an ultimate cordial settlement of the entire debt problem.

The second instalment of Assistant District Attorney James Garrett Wallace's interesting study on censorship laws, which begins in this issue, will be continued in our next. Mr. Wallace will grapple with some of the objections recently made against such laws.

G. K. Chesterton takes occasion of a personal reference to him in a scientific monthly to explain "What Catholics Think About," and to show that they are not always thinking about the "Mistakes of Moses," as discovered by Mr. Miggles of Pudsey.

"Catholic Action on the Air" will be another timely contribution to the subject by Mark O. Shriver.

"The Catholic Little Theater," by E. Francis McDevitt, is a frank discussion of an ever-present need in Catholic culture.

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The Housing Problem

MILLIONS now burrow in the tenements and apartment houses of our great cities. The most crowded quarters in the world, it is said, are found in an East Side district in New York, but Chicago has neighborhoods in which the congestion is almost as great. If the urban population continues to increase, as it now promises to do, the problem of housing these millions will become far more serious than it is at present. And it is surely ominous enough now.

It should hardly be necessary to observe that there is a direct connection between improper housing and juvenile delinquency. Hence the situation presents moral aspects that are of the highest importance. In the crowded tenement, it is almost impossible to establish a normal environment for the young. The tenement is rarely a home; in many cases, it is not even a fit place for human beings to exist. It lacks not only the brightness and comfort of a home, but even the elementary requirements of air supply, light, and space. By consequence the children are forced into the streets for recreation. The adolescent seeks the pool room or the speakeasy. Young men and women can find no other meeting place than the street corner, the parks by night, or the dance hall, and in all there is a social as well as a moral hazard.

An effort has been made for a number of years to enlist the interest of private capital in municipal housing. No great success has attended these efforts, so far as the erection of houses to be rented at a moderate price is concerned. They have done much, however, to awaken public consciousness to the existence of a most grave problem. The difficulty is that the maximum rental tends to become the minimum. Owners capitulate when they learn that they can demand and receive a higher income, and soon the original purpose is lost.

An arrangement involving a union of private capital with a degree of public control might possibly solve the problem. To build a model tenement and then throw it into the investment market is fatal. It is like founding a home for orphans or old people, in the expectation of a twenty-per-cent return. The foundation of the model tenement must be a liberal philanthropy, contented with a moderate return and ready to face an actual loss in bad years. Otherwise we shall have nothing better than the well-meant "rent legislation" now existing in some States. Designed to keep rental within reasonable limits, these statutes allow owners to demand a higher rent, when they can show that the returns fall below a certain percentage on the investment. As a rule, it is not difficult to make this showing.

It is reported that Mr. John D. Rockefeller, Jr., is considering a plan to cooperate with the City of New York in replacing a number of tenement rookeries by model homes. We trust that a satisfactory scheme can be evolved. Municipal housing, at least on a large scale, is open to fatal objections. But it should be possible to fix on a program of housing, financed by private capital, which guarantees a fair return for the landlord and, at the same time, protects the tenant against that rapacity which is sometimes observable in landlords. The wealthy can live where it pleases them, but the poor, and those in moderate circumstances, are usually forced to live in quarters that are wholly unsuitable for family purposes. We hope that the city and Mr. Rockefeller can come to terms.

Condé Benoist Pallen

BORN in St. Louis on December 5, 1858, Condé Benoist Pallen died in New York on May 26, 1929.

Fitted by training and scholarly tradition, few laymen of his day took a larger part in Catholic affairs. At St. Louis University he received the degrees of Bachelor and Master of Arts, and of Doctor of Philosophy; and to the end of his long life he remained a student. For nearly fifty years, he labored for religion and the common good. He held the chair of philosophy at St. Louis University, and from 1887 to 1897 was engaged in editorial work for our esteemed contemporary, the *Church Progress*, of St. Louis, and in literary studies. For many years he was advisory editor of the "New International Encyclopedia" and the "Encyclopedia Americana," and in 1904, he was associated with the Rev. John J. Wynne, S.J., in founding the "Catholic Encyclopedia."

Almost to the end he found time to write and to lecture. Ten published volumes and hundreds of articles on literary and philosophical subjects came from his pen. As the years went on, his influence grew, and he came to occupy a place in the esteem and affection of his fellow-citizens that was unique. Georgetown made him a Doctor of Laws. Leo XIII conferred upon him the medal for distinguished service, *Pro Ecclesia et Pontifice*. Pius XI enrolled him among the Knights of St. Gregory.

This record of his work is sadly incomplete. Words fail when we strive to write what Condé Benoist Pallen

was to his generation. The older day was waning, and with it the older ideals. In that shifting period, Condé Benoist Pallen kept alive the finer traditions of the old regime by living them. There was something about him that recalled the days of chivalry and courtly deeds, and set him apart in this era of useless activity and seeming efficiency. He has fought the good fight. May his soul rest in peace.

Creating a Dictator

REPEATED today, Washington's farewell dinner at Fraunce's Tavern would be made the subject of an investigation by Mrs. Mabel Willebrandt, and the Father of his Country might be forced to secure his freedom through bailsmen. This is but another way of saying that the custom of the country has changed. Indeed, it has changed so greatly that the men who made it a political reality could hardly recognize it today.

Even as late as 1850, the several States were, as by the Declaration of Independence they had been defined to be, free, sovereign, and independent communities. South Carolina's brush with Jackson was easily explained by the fact, that, after all, the tariff against which that sovereign State protested, had been modified. But with the surrender of Lee, and the beginning of the miscalled "Reconstruction Period," a new era set in. It was marked by State weakness and Federal arrogance. One by one, whether through inertia, or by Congressional encroachment, or by Federal amendment, the States parted with rights which the Constitution originally recognized as forbidden the Federal Government.

The full flower of this political philosophy is found in the present proposals to vest the Federal Government with power to control the local schools, to dot the country with clinics and milk stations for babies, and to supply the rising generation with dentists and dancing masters.

Only one more step need be taken before we arrive at the creation of a Federal dictator.

In a speech in Congress on May 22, to which the press, overburdened with sporting news and pictures of the spot where the body was found, gave scant attention, Mr. James M. Beck, of Pennsylvania, asserted that of late years Congress was tending to add to the President's executive powers, the powers pertaining to the legislature and the judiciary.

Even had not Washington stressed the truth in the Farewell Address, it is clear from the Constitution itself that these three functions are to be kept forever separate. Yet, according to Mr. Beck, the House is now seriously considering the proposal to transfer to the President, by means of a clause in the tariff bill, "an almost absolute power of taxation on every article of merchandise within a given maximum and minimum." This means that Congress vests the Executive with a power reserved to itself. "The Constitution of the United States," argues Mr. Beck, "did not intend to leave this kind of taxation to any one man, even though he be President." The legislative power is entrusted solely to Congress, and bills to raise revenue must originate in the lower House. If this

transfer of power is valid, then Mr. Beck is right in saying that a proposal to allow the President to raise or lower income taxes would also be valid.

It is no answer to say that the President would not abuse his powers. If the Constitution means anything, he should never be entrusted with any power which belongs to the other functions of Government. Jefferson read history and human nature aright when he concluded that "trust" in governments, and in officials, is the beginning of tyranny.

The Catholic Press Convention

THE principal impression produced by the Convention of the Catholic Press Association at Cincinnati this year was that the Catholic press is not any longer a poor relation begging for crumbs and longing for patronage, but a vigorous organization, tried in the fire of controversy, standing on its own feet, and willing and able to extend its influence throughout our religious and civic life. Compared with the religious press of the non-Catholic denominations, it is a giant. The cause of this is, of course, twofold: the ability and tirelessness of our clerical and lay editors, and the unceasing support of the clergy and hierarchy.

Bishop McDevitt, in his speech at the banquet, generously expressed his surprise that some of our Catholic editors were absent and his hope that they would appreciate what is to be gained by attending the sessions of an association which grasps its problems with both hands and grapples with them honestly.

Typical of this attitude toward their own problems was the discussion, by the magazine editors on the first day, of the work being done by the Circulation Committee to eliminate the dishonest agent. The frank effort to enlist the support of every one of the members was due to a very general appreciation of the fact that it is a corporate responsibility: it is a matter of self-preservation, even for those who do not employ agents, to see to it that the stigma formerly attached to Catholic publications in general by crooked subscription solicitors be kept far removed. This fact was very generally recognized; its acceptance was a distinct triumph, and practically assures the solution of many financial problems.

Another distinct quality of the meeting was the willingness to debate essential assumptions, however thorny. To the superficial newcomer, this aspect of the meetings was likely to be lost. Apparent trifles might be taken as merely trifles, when in reality they symbolize, or rather, embody, the most fundamental questions.

The two-hour debate on the formation of Catholic writers, and the search into the causes of the present relative dearth, was an example of this. It was a profound and useful examination of conscience. Likewise, the discussions that centered around the adoption of the revised constitution and the relations of the diocesan weeklies with the N. C. W. C. News Service revealed a keen realization of essential realities, which include the local autonomy of the individual newspaper and the group autonomy of the press as a whole. As the papers grow

strong and influential, such realities are thrust more and more into consciousness, and must be faced. It is to the credit of the Association that they were faced, and with every prospect of achieving ultimate recognition.

The Catholic editor occupies a place in our religious and national life of the first importance. Many editors are laymen. They serve with small compensation, measured in money terms. They find, of course, a higher satisfaction than that, and their lives are among the finest flowers of Catholic Action today.

The Dawn of Textile Peace

MUCH space has been given by the press to the mediation of the Federal Board in the strike at Elizabethton. An agent was sent out from Washington, and in two weeks was followed by a meek-eye'd dove of peace.

We are not wholly prepared to accept this version. Solutions of social problems that last are not arrived at so easily.

Thus far, the public has not been permitted to know precisely what this Federal agent did. All the reports are couched in terms which, while they soothe, do not communicate much definite information. The strike is to end, it would appear, the soldiers are to withdraw, and all workers are to be taken back. No discrimination will be exercised against any striker, and the small matter of wages is to be adjusted by arbitration. As a program of what ought to be, all this is not bad. But some curiosity touching upon the means to be adopted to make an actuality of what ought to be, may be pardoned.

We hope for the best, and welcome any alleviation. But we place no great reliance upon this well-meant mediation. Other signs, however, point to the creation of friendly relations between the textile workers and the owners.

The first of these signs is the frank confession by both capital and certain Southern communities, that the plan of tempting local investments through the lure of low wages and no protection for the worker, must be scrapped. This acknowledgment can acquire significance only through the enforcement of legislation abolishing child labor and long hours, especially at night, and for women, and protecting the right of workers to organize.

Another sign of dawning textile peace is the seeming willingness of owners and the public to admit the necessity of free labor unions. Some newspapers still invoke the cry of "Bolshevism" and stigmatize as communistic all attempts to form such unions. But as the source of the outcry is fairly apparent, the influence of these newspapers is rapidly waning.

These are but two of many hopeful signs. Meanwhile the lesson which both capital and labor should learn from these disturbances is plain. Human rights can not be persistently denied without serious harm to capital and to the community. Business that cannot be conducted except at the point of a gun is a losing business. A factory that turns the community into an armed camp is a poor advertisement for any town. We sincerely trust that the advertising agents, who brought capital to the

South by representing that Southern workers could be treated like slaves in the rice fields, will be discharged, and that the industrial associations which spread this stuff throughout the country will be dissolved.

The College Athlete's Wages

THE academic shades of Iowa City, in the State of Iowa, became lurid last week when the police hurried out to the home of the State University's athletic director. They constituted a guard, not of honor, but of needed protection. For the University had just been expelled from a group of colleges known as "the Big Ten," and the students believed that this action had been taken solely because the director had revealed certain matters which every intelligent coach hides in his bosom's most secret recesses.

Whatever the battle's outcome, the incident serves a good purpose by once more stressing the need of reform in the conduct of college athletics—at a time, too, when at least some college authorities are willing to listen. During the football season, all attention and all effort are centered on winning the game. The *furor athleticus* rises above the boiling point and no one dares mention the need of reform. All is so white, the colleges contend, that the sight of a flock of athletes is calculated to dazzle the eye. The captain is pointing for a fellowship, and the only fault with the best fullback the country has ever seen, is that he is apt to go on the field with a full set of Aeschylus under his jersey.

The Big Ten's accusations against Iowa are easily understood. How far they can be sustained is a question on which we offer no opinion, but the evidence satisfied the college men who act as officials of the Association. Iowa was expelled "for violation of the rule prohibiting the subsidizing of athletes." In all probability, this accusation means that the "old grads" searched the mines and the farms and the factories to find large and powerful young men in need of an education. Since these toilers had no visible means of support, other than their jobs, and since, further, the maintenance of their physical prowess depended upon three meals per day and a place in which to sleep, it was only fair that these necessities be supplied by the old grads. The old grads saw their duty and did it.

The vulgar world interprets all this as meaning that whenever the team needs players, the old grads go out and hire them.

There is no reason to suppose that the President of the University knew of this arrangement. College presidents and college deans never do. The worst feature of this custom of hiring players is that it is done in such a manner that, humanly speaking, the president and the dean will discover the fraud only by a miracle.

Of course, the scheme involves lying, more lying, and often perjury. Often it is well known to the students, who invariably conclude that the lying and perjury are approved, or, at least, condoned by the college authorities.

The wage of the college athlete is indeed high. When are we going to abolish it and him?

Censorship and the Law

JAMES GARRETT WALLACE

I HAVE been asked to give my views on the subject of censorship, presumably because of the fact that in the course of my official duties, I have had something to do with the enforcement of the criminal law affecting obscene publications and public exhibitions. The problem of censoring or restricting indecent publications is by no means a simple one; it has engaged the attention of intelligent men for centuries. Recently, because of the flood of new publications, some of which are the subject of controversy, the attention of the general public has been focused upon it.

Clergymen, statesmen, authors, playwrights, critics, editorial writers, lawyers and others, have contributed their views as to just how this problem ought to be approached; it is a matter of common knowledge that viewpoints on this subject are widely divergent. We must bear in mind that in a country like ours, no law can be effectively enforced unless a large proportion of the people of the community are in hearty accord with it, thus marshaling the weight of public opinion behind the enforcing agencies. I believe that the vast majority of people in this community think that some restriction should be placed on written utterances, to the end that the stream of public thought be not polluted by indecent matter, but they are not by any means of one opinion as to the manner in which this desired end should be brought about.

I believe there are comparatively few people in this community who advocate censorship in the narrow, restricted meaning of the word, that is, preliminary submission of matter to be published to a government official for examination and approval or disapproval, with power resident in the examining authority to forbid the publication of disapproved matter. In this sense, of course, we have not and cannot have, censorship.

Article I, Section 8, of the Constitution of the State of New York, reads as follows: "Every citizen may freely speak, write or publish his sentiments on all subjects, being responsible for the abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press."

The Constitution of the United States contains a similar provision, and these provisions are among the most priceless heritages of the American people. They secure fundamental rights which I am sure no American citizen wishes to destroy, even though their retention may at times result in abuse.

But it must be noted that while a citizen may freely speak or write his sentiments, he is accountable for an abuse of this right. In other words, the Constitution safeguards the *use* of free speech, but is not a cloak to cover the abuse of free speech, and the Constitution places no restriction upon the power of the legislature to punish publishers of writings injurious to society. Numerous decisions of the United States Supreme Court and our State Courts have clearly expressed this doctrine.

There is no doubt that under the police power of the State, the legislature has a right to pass laws punishing such obscenity and indecency in published writings as are inimical to the general moral welfare of the citizens of the State.

In the exercise of that right, the New York State legislature long ago enacted a statute making it a misdemeanor to sell, publish, print or prepare obscene or indecent books, magazines or other writings.

This statute is known as Section 1141 of the Penal Law. It was not a novel theory of law even at the time of its enactment, for prior to the existence of statute law, it was an offense at common law, both in this country and in England, to publish obscene writings.

Under decisions at common law, in England, it was held that the courts were guardians of the public morals and that an indictment would lie for any offense against public morals or decency, including publication of obscene writings. So the legislature, in enacting the statute against obscene publications, merely carried forward into the penal law the theory which had been maintained at common law, that it was the duty of the courts to punish offenses against public decency. That State would be feeble indeed which could not protect its citizens against indecent publications and public exhibitions, which offend the moral sense of a large majority of its people.

This law does not commit the State to censorship, as I define censorship. There is no preliminary restriction on publication. It does hold the writer and publisher to a degree of adult responsibility if they publish that which is offensive in the eyes of the law. Of course, I realize that there are in this community those who believe, or affect to believe, that this law in itself is a violation of the constitutional guarantees of free speech and publication.

These persons claim that there should be no restriction whatsoever placed on the writing or publishing of books, plays, magazines or other forms of literature. They want neither preliminary censorship nor responsibility after the act. They desire no one held responsible for his writings or publications, even though they are so obscene as to offend the sense of decency of ninety-nine out of every hundred persons in the community.

Not only do they believe that the penal law with relation to improper books should be unenforced, but they believe that it should be stricken from the statute books, and that anyone should be permitted to write or publish anything he desires without fear of any penalty, with no restraint except such as is imposed upon the writer or publisher by good taste; that is, by his own sense of what is fit and proper for public dissemination. In this respect, they wish every man to be a law unto himself.

The arguments advanced by this school of thought are familiar to most of us. They claim that the enforcement of this law unduly restricts the writer and the publisher, and that the fear of a possible penalty prevents authors

and publishers from putting forth their honest thoughts and conclusions on all sorts of topics. They assert that it prevents authors from depicting life fully and realistically, that it stifles initiative, causes a loss to the public of valuable ideas and information and that it creates in effect an indirect censorship by the book publishers.

They also claim that the law is indefinite and that no one knows or can define accurately what obscenity is. Hence, they say, a publisher may unwittingly violate the law by publishing something approved by his own conscience, and find after publication that a court or jury has condemned his act as unlawful.

They also complain against the lack of uniformity in the enforcement of the law.

The adherents of this school of thought either do not realize or will not admit that the public, the community, or the State has any rights in the premises.

Apparently, their theory is that the right of an individual to express himself freely on any subject is so important that all other considerations shrink into insignificance, and that the individual must be permitted to write and publish whatever he sees fit, even if he be in a minority of one. If all the rest of the community thinks that his writings are vile, that is of no consequence.

In my opinion, this small but very active minority argues for a degree of freedom which is incompatible with the maintenance of law and order in a civilized community.

They are, if logical, anarchists, believing that no restraint should be placed on man except self-restraint. Their ideas are too absurd to find currency in this practical world. But they furnish food for after-dinner conversation, and give some "advanced" women and some not-too-backward men a chance to become eloquent over the teacups.

No one can even approximate perfect freedom in this world, except the solitary savage in a primeval forest. As soon as people come together in a community where each must live in close contact with his fellows during the greater part of the time, then each must yield up some of his liberties in order to make life bearable for all. As civilization progresses, and the complexities of modern life press harder upon mankind, further concessions must be made by the individual to the general welfare in order to make community life possible and endurable.

So we have laws of all kinds, restricting the activities of the individual and providing a penalty for their violation.

I do not claim that the present law is perfect, either in its wording or its enforcement. I do not deny that it may sometimes result in injustice. I do not deny that there may be, at times, inconsistency in its enforcement. In other words, it is not a perfect method of obtaining absolute justice. But this is true of all laws and all enforcing agencies.

This law was enacted by men and must be executed by men; and the perfect man has not yet been made. Therefore, the law, both in its enactment and its enforcement, will naturally be affected by the weaknesses common to all mankind.

Catholic Action in the Catholic Hospital

JAMES RYAN HAYDON

DURING the week of May 5 to 10, Chicago was host to a group of remarkable women who were delegates to the Fourteenth Annual Convention of the Catholic Hospital Association. Catholic Chicagoans took the gathering as a matter of course, though they did catch their breath a bit when the magnitude of the work done by the Sisterhoods got hold of their imagination.

Members of the old Church, familiar since babyhood almost with the thought expressed by Timothy Fitzgerald, man-of-all-work for Sister Aloysius, both now gathered with the Saints, "Thim nuns can do anything," take it for granted that the Sisters should deliver an efficiency in hospital work matching the "perfection" they strive for in spirituality. Nothing a publicity director could say would exorcise from a Catholic mind the evil spirit of complacency with which heroic deeds done for humanity are accepted because the Sisters do them.

But the publicity director did have moments of bewilderment when a sob-sister from the public press came a-hunting for a "human-interest story" or a hard-boiled confrere with masculine directness asked: "What's the lowdown on this bunch? Any news in them?" for neither of these members of the Fourth Estate were of the household of the Faith.

Let it be here recorded that publicizing the convention of a group of nuns has its limitations, because these self-effacing persons have a devastating way of refusing to be publicized. The good Sisters, earnestly intent upon gathering a rich harvest of new ideas and information from the Convention, give little thought to the promiscuous posing for photographs and interviews concomitant with gatherings of that nature. This writer, who is a well-seasoned metropolitan news reporter, grieves much that this should be so, because he affirms that there are more good feature stories in a group of nuns than perhaps among any similar number of humans.

And as for photographs, the worldly spirit of this news scribe further affirms that the bewitching comeliness of scores of the sweet-faced Religious present at the Convention would make the front page of any metropolitan newspaper in the United States if a newspaper photographer could be turned loose among them. But all this "folly of the world" was taboo as far as publicity was concerned, and the raging spirit of the official reporter transcribed for the public press only those sedate educational and professional and dignified notices which were doubtless read with the same avidity by the "man on the street" as he might read, if he did read at all, the story of archeological excavations in an unpronounceable province of the Orient.

What pen could tell the story of these Sisterhoods! Many of them wore the dress that dying soldiers on thousands of battlefields blessed with fervor as they departed to meet their Maker after making their own supreme sacrifice. They represent the nursing organizations of the Catholic Church which have been caring for the sick continuously for more than 1,300 years. One com-

munity from Canada founded the second hospital established on the continent of North America, 126 years before the birth of the original thirteen Colonies.

The Sister delegates to the Convention of the Catholic Hospital Association operate 863 institutions in this country and our sister nation on the north. They represented 25,000 nursing Sisters. They employ 30,000 trained nurses, 8,000 staff physicians and 1,380 interns. The total value of their buildings and equipment is put at \$450,000,000; their annual construction costs for new buildings and equipment is put at \$45,000,000; and the cost of maintaining all their institutions annually comes to another \$125,000,000.

Every year these Sisters care for more than two and a quarter million patients in their hospitals, and another 8,000,000 in their dispensaries.

It may not be amiss right here to suggest to those valiant modern women who are striving to show that their sex hath equal capabilities with man in doing the work of the world, that they examine the work done by this noble group of women and the statistics relating thereto. On the basis of past performances of Catholic Sisters, these champions of the modern woman might indeed not only prove that woman can do the work of the world as well as man but, by properly exploiting their facts, they could demonstrate that she can do it better.

Certainly any woman who can successfully direct the management of twenty-one hospitals in five States, as one delegate Superioress does, would represent a first-prize exhibit of the modern woman's genius for efficiency. And if the virtue of efficiency might receive a further halo because of the minimum number of words used in accomplishing the work at hand, this writer, as a mere man, might propose that the number of words per capita expended in carrying on this Convention was less than that of any other Convention of women he has attended in the past quarter of a century.

During the past fourteen years of its existence the Catholic Hospital Association has witnessed a most tremendous development of medicine, hospitalization, nursing, social-welfare work in connection with health service, and staff organization. It is an outstanding achievement, therefore, that the institutions maintained by this Catholic group have an "intern rating" with the American Medical Association of 22.4 per cent as against a rating of 8.3 per cent for all the hospitals of the United States. As a fine example of woman's work in the modern world, this rating is recommended for honorable citation.

LEGACY

It shall be well with me when I am gone
If I know that I leave to face the dawn
A blue bird blithely singing in the rain,
Or green triumphant blades of springing grain.
A candle beaming when the day is done,
A chiseled plaque; or best, a little son
Whose baby fingers some far time shall find
This pen I hold and all its dreams unwind.
Oh! I shall sleep in death so peacefully
If there be something here to sing of me.

MARIE WILLIAMS VANDEGRIFT.

Fires from Cellulose Film

THOMAS J. HAYES

*Former Deputy Chief, Fire Prevention Bureau
New York Fire Department*

THERE I was, dazed and stunned, on the north side of Broome Street in the midst of a lot of young girls with their lunch under their arms. The last I remember, I was on the south side of the street. How did I get to this side—without knowing it! The answer is simple: we are fighting a nasty fire in a celluloid-novelty storeroom at Broome and Lafayette Streets and the cellulose had just "blown."

That is the way cellulose acts and fighting a cellulose fire is a hot and desperately dangerous thing. We have just had a tragedy, an awful tragedy, in Cleveland, and 125 is now the total of the dead in the clinic disaster there. The gas which piled these dead high was generated from smouldering X-ray films stored in a basement room, and it did its work with ghastly speed. Some dropped at once, never to rise again; some eked life out until the morrow; and each day thereafter the toll has mounted higher.

A flash—a roar—and death! Yet it all could have been prevented. This is not said in any spirit of unkind criticism, but constructively. For if we are not to have a repetition of such a holocaust, men must learn the hazards that attend the storing of such stuff. Doctors, dentists and nurses, department stores, moving-picture houses, etc., etc., literally play with death, when they handle or store films or celluloid articles carelessly.

We know that X-ray films are brought by nurses and internes to the bedside of patients in different hospitals that the attending surgeons may there examine them. Many times there have been numbers of such films in the different wards of the hospitals. Also X-ray rooms have been found either in or immediately adjoining wards where patients, lying in bed, with broken limbs, or otherwise confined by reason of surgical and medical conditions, would have found it absolutely impossible to make their escape if fire broke out and loosed the death-dealing gases. Again in private offices of doctors, dentists, etc., we find X-ray films stored in rooms next to those in which the patients are examined or await their turn. Added to this, the doctors' offices are very frequently in apartment or tenement houses where dozens of families dwell.

It might be well if I were to mention here some other places in which the hazards from this nitro-cellulose product are prevalent. Stop for a moment to consider the quantities that are stored, throughout the country, in different forms in the large department stores, drug stores, sporting goods and others handling films and novelty articles, especially during the holiday season. Then think of the large number of people in these stores! Sitting on a volcano has nothing much on this state of affairs.

But not only is the hazard of fire great, but once the spark is struck it sweeps with the speed of lightning. Here are just a few fires in which the writer participated

when he was Captain or Battalion Chief. A fire started on the corner of Mulberry and Canal Streets in a factory given over to the manufacture of celluloid novelties. Within exactly one minute after the explosion occurred, the six-story loft building was completely enveloped in flames. Adjoining this property was a then modern apartment house. A family living in that apartment house was forced back by the flames which flashed through the side windows of the factory building, breaking and forcing the glass, and blocking any escape for a grandmother, daughter and child on the sixth floor of the apartment building. They were forced to the outer ledge of the window. The grandmother and child were rescued by members of the fire department, but the mother, losing her nerve, fell six stories to death in the yard of the adjoining property. This all occurred within five minutes from the first flash of the fire.

Another fire started in Howard Street while a workman was on the top floor. One of the members of the first company to arrive at the scene climbed a fire escape to rescue the man who was seen at the window. When he got there the man was already burned to death and the fireman was rescued by means of a rope thrown over the roof. In the Morton Building on Nassau Street a motion-picture firm occupied the southwest corner of the building. The fire started about one o'clock on Saturday afternoon when fortunately the greater number of employees in the office were away. By the time the firemen of the first companies arrived the fire had spread and flames were coming out of the men's furnishing store, located on the main floor of the building, four floors below. Some persons who were in the offices had to be rescued from the east side of the building by ladders. This all within six or seven minutes after the start of the fire.

Again the heat of the fire is intense and its destructiveness absolute. In the ordinary fire some burnt material or some sign of the industry in or about the place is left and can be salvaged. But in all cellulose fires it is found there is nothing remaining—only the four walls, gaunt and black.

Added to all this, the fumes themselves are deadly, or as the report on the Cleveland disaster sent to Governor Cooper says, "more deadly than gas of the World War."

Lightning speed, intense heat, deadly fumes—what greater hazard can there be? Yet, if newspaper reports are true, Cleveland's protection by law is not adequate. Today, thanks be to God, New York City has laws that are adequate. Some few years ago several conferences were held by the then Fire Commissioner, the late Thomas J. Drennan, and regulations established. Doctors and persons in charge of public and private hospitals were instructed as to the hazards associated with the nitro-cellulose film. In preparing for the ordinances and regulations, these conferences were not confined to hospitals alone. Other meetings were held with persons in charge of film exchanges and motion-picture industries, and with the different manufacturers of, and jobbers in every kind of novelties, toys, toilet articles in which celluloid is used.

I might here note a little incident that occurred during one of these conferences. One of the men inquired if he might be permitted to smoke and, when the permission was granted, he immediately removed his eye glasses before he struck the match. This was noticed by others and when asked why he did so, he explained simply that he was taking no chances, for he knew of what the rims of his eye glasses were made. One of the theatrical producers of motion pictures on being informed of the hazards associated with the industry, immediately gave orders to one of his employees present at the conference to have every bit of surplus film removed that very day from his laboratory and storerooms over in New Jersey.

The New York regulations, to summarize them very briefly, call for storage of such materials in fire-proof vaults, properly ventilated and equipped with automatic sprinklers, though small quantities may be stored in metal cabinets on metal shelving. Moreover, even the building or part of building in which such storage is made should be separated as far as possible from the buildings where the patients are.

Not that the regulations were put through without a struggle. During two sessions of the legislature there was a bill endorsed and passed by both houses which would permit the showing of motion pictures on this nitro-cellulose film, in vacant lofts, vacant stores or other dwellings. Thus would be created places of public assembly where children would be admitted without any regard whatsoever to safeguarding those who might be witnessing the pictures. Needless to say, the bill was opposed by the officials of the fire department and our former Governor, Alfred E. Smith, realizing the dangers associated with a bill of this character even though it was advanced under the guise of education, vetoed it both years.

A great deal of the danger could be obviated if an acetate film were used in preference to the nitro. Why is it not so used? The real reason is the difference in price. The nitro product is cheaper. Now, as I see it, if the difference in profit between the nitro and acetate film were used in the reduction of the price of the acetate product—rather than in subsequent philanthropic largesses—what a wonderful world of good could be accomplished by manufacturers of nitro-cellulose films and all other types.

As we read the A. P. despatch we shudder: "Creeping silently through pipe tunnels, the gas penetrated to many of the clinic rooms and caused dozens of deaths before its presence was known. Warning did not come until later, when some of the gas collected in the basement exploded." Maybe death was not as stealthy as that. It may—and did for many—come with the din of thunder, but the dead hear not the words of Dr. George W. Crile, founder of the clinic and Dr. W. E. Lower, his assistant: "We never supposed there was danger of an explosion. The conditions surrounding preservation of the films, we thought, were entirely adequate." That excuses the living—but it is a clear warning to all those who have the direction of those places where nitro-cellulose film is stored.

Plain Logic in a Monastery

JOHN GIBBONS

WHILE one suspects that a really literary writer would try to open by some such title as the "Solace of Solesmes" or to work in at least some scrap of alliteration, one would on reading it also suspect him of never having been to the place. For when one has been there, one remembers it as simply plain Solesmes, the very acme of plain four-square logic without one single unnecessary frill or adjective.

To tell the truth, I myself was distinctly nervous of my visit. There are good Catholics, I know, to whom monasteries and the like are almost commonplaces, but I had never been of such and in point of plain fact had never been inside an abbey gate. What on earth, I wondered, did they do with one? So a trifle anxiously, I knocked at the lodge door and pushed my credentials at the smiling French monk (or was he a Brother?) who opened it.

What they did to me, finding that I could understand no word they said, was to motion me in dumb show to a small room in a little house just outside the Abbey proper but within its precincts, and to point for me to sit down and wait. And as I sat perspiringly patient, I glanced round my quarters. There is a Maiden Aunt sort of lady, I was thinking, who makes it her pride to prepare her guest chamber "just so," and this little room might have been precisely the same. Fresh soap here, fresh holy water there, the newest of spotless linen, a little rack of devotional books.

While I was trying to pick out the French of their titles, there knocked at the door a real medieval monk, tonsure and all. He was, as he introduced himself in perfect English, my special host for my stay, and it would be his duty to attend my wants both spiritual and material. My socks, for example, if I would be sufficiently good as to change into those he had brought on his arm, they should be attended to. And back my own filthy stuff came in spotless order a few hours later. It might be, too, that I might need some little assistance in the looking up of the proper places in the office books on my table for the Matins of next morning. And that little point also settled, my host bowed and withdrew himself.

Really, I found later, I had two hosts allotted me. There was one monk who must have been a great scholar, and he knew, it seemed, the British Museum and places like that where scholars go. Sometimes, it appeared, they let him out. Only that was not the right phrase. "Turned him out" would perhaps be nearer it. And then there was a younger monk who spoke with a curious suggestion of what I should have called an American accent, until it turned out that he was really a Canadian.

Quite a lot of both of them I saw. For an hour and a half a day the Rule laid down Recreation, and one used to take it by walking at a tremendous pace up and down the monastery garden, talking. About anything. The prospects of the next English Government, the London traffic problem. Anything at all. And even in the

worldly sense those monks were far better-informed men than I was myself whose life was spent in the outside world.

But the odd thing was the way that at the precise end of the hour that they would suddenly switch off the conversation and turn mysteriously again into monks. And a minute later, I would see them perhaps in the garden hauling a cart of manure or at some such task. But for a smile and a bow, they would not seem to know me. They worked, those people. First morning I myself was up at three, anxiously waiting for the four o'clock Matins in the huge dim chapel. I need not have gone. They made that perfectly clear. Only somehow, well anyway I did. And then with all my monk's anxious care I never managed to keep my prayer-book places through it all. It was nearly dark at my end of the place, and the monks' lighted-up part at the far end of a sort of stone forest of pillars and arches might have been in another world.

That was rather, too, how their music sounded, once the organ had given its single starting note and the monks were chanting on their own. The regular swell and fall of the volume of sound might have been waves breaking on a beach just out of eye-shot, that was the sort of effect it had upon me. But then I don't understand music. Only I know that Solesmes chant is something wonderful, because I've read about it. And besides, there was at the monastery an American who had come all the way from Philadelphia just to study it.

For some of the services they used to get outsiders in. Like for the ten o'clock High Mass—they had the Papal Legate there the morning that I was there—and the afternoon Vespers, there would be quite a lot of people in cars, American and English tourists from Sablé and Laval. There was a notice outside about the ladies' dress, "No Short Skirts," "No Transparent Sleeves," and so forth. And it meant what it said. I saw one lady turned away. If the American Guide Book had mentioned the point, there would have been one disappointed woman the less in the world. But for the early Matins and Masses and for the evening Compline in the dusk of that great shadowy chapel, of course the only outsiders were the real guests stopping in the Guest House.

There must have been quite a lot of us, but barring the Philadelphian there was only one that ever tried to talk to me. He was a French General. I knew it because it had got "M. le Général Something" on a bit of paper in his napkin ring at his place at the guest table. He had a little pointed beard and a chest all covered with medal ribbons. And whenever he saw me, he made a point of coming up and being polite. He would click his heels and shake both my hands at once and then he would say "You English soldier, I French soldier. We Allies." And then we would both bow at each other. And I would feel like a fool. Because really I had never got further than being a Corporal. That was in recreation time, of

course. Out of recreation, we would merely bow without speaking.

Dinner was a bit of an ordeal in that place. Where you eat is about the size of Westminster Abbey. And at the great door the Lord Abbot greets you. One kisses his ring, and then he ceremoniously raises you up and washes the guest's hands over a silver basin. Then you walk up that enormous hall to the guest table in the middle at the far end, and as you walk each monk bows separately. Properly too, from the waist downwards. One eats in silence unbroken but for the single monk reading aloud in his pulpit. I do not know what about, for it was only a word here and there that I could catch. I had always thought French to be a quick-sounding tongue, but as that monk rolled out his slow and sonorous sentences, they had something of the effect that you get with proclamations and trumpet calls. *Et dit Notre Seigneur*, it almost ought to go with drum-taps, the way they read in Solesmes Abbey. Somehow it doesn't seem modern French or modern France at all. It might be a bit of a world cut off by itself.

There was a piece of yellow glass in one of the refectory windows, and through it I could see some peasants in their fields on the far side of the river that circles the abbey moat-wise, and somehow all yellowed with the setting sun on them they looked quite remote and unreal. The world outside was unreal. This was the only real world, here in this great vaulted hall with the monks all sitting bolt upright like soldiers at attention and that reader dropping his slow, ceremonial, soldier-order-like sentences.

They behaved a bit like soldiers too, and even the simplest act at that meal seemed invested with a sort of parade-like dignity. The sort of solemnity of even eating and drinking got a bit on my nerves as if I was on inspection parade. And I was frightened of doing the wrong thing with my knives and forks. They have got them all differently in France. In a way I was glad when it was over. My Lord Abbot looks round to see that all have made an end and then brings down a mallet on his little table. The reader rolls to the end of his sentence, and then comes the chanting of the long Latin Grace. And you try to walk out on tip-toe. And fail.

Smoking was something that I missed pretty badly for the first few hours. In fact I had stolen out into the great grounds by myself and had a furtive cigarette behind a bush on the bank where the great abbey falls suddenly down to the river. And then a little later my monk had asked me casually whether I didn't want to smoke. And I had told him that I did want to but that I had feared it might not be quite a sporting thing for a guest to do. What had been in my mind was that if those monks once smelled the tobacco that probably most of them had been used to, it would be a pretty bad temptation for them, and I would not like to be the man who tempted them. "Then," said my host, "you saw the Father Abbot and all the monks and Brothers sniffing your tobacco, and breaking their vows rushing back to the world." But he gave me to understand that the sons of Saint Benedict had progressed just a little further than that particular

temptation. Still, I was glad to have been on the safe side.

After that I used to walk about the grounds smoking quite unashamedly. And every monk I would meet at their different tasks, mostly in huge hats of coarse-weaved straw, used to salute me silently at each separate meeting. Some would smile with grave kindness, like aged gentlemen smiling at a child. There was one young Brother who used to meet me with a regular grin of purest friendliness. But one and all they smiled and bowed. So I asked my monk the why of it all. "You can scarcely," he said, "speak any French at all, and I fear that you will read it very badly indeed. But if you will look at the third book in the shelf on the table in your room, the sixth chapter, the fourth section, the first sentence, I think that you will be able to understand the answer to your question." So I did look, and he had got his reference right to a comma. And what it said was that under the Constitution of Our Holy Founder, St. Benedict, every person of whatever degree admitted to the House in the quality of a guest, was to be treated in all respects as though he were the Lord Christ Himself.

So I had got my answer. And I am bound to say, it hit me over the head absolutely like a battle-axe. Because they did it. And nothing else. There were no frills about the place. One ought when one stops in an abbey to write about the rolling music and the peace of the atmosphere and the romantic ritual and all the rest of it. But at Solesmes there just wasn't any Romance. At least I saw none. I saw nothing except certain plain principles carried literally through to their plain conclusion. We are all supposed to accept those principles. But I had never seen them literally carried through before.

I was still thinking about it when I left early next morning. And my very last memory of Solesmes was of its Monk Gate-Porter. He had no English word to say "Goodbye," but to make up for it he stood in his lodge door, smiling and waving with all his might until I was at the corner and turning out of sight. I might have been his life-long comrade instead of the best bewildered little Englishman that had ever entered the place. I had not known that monks were like that.

It seemed that I had known nothing about them at all.

IMMORTAL MUSIC

Life has no music purer than the swirl
Of startled waters leaping for the shore;
Song of a wind that, like a dark-eyed girl,
Wakes from the bosom of a sycamore.
And when a silver bird darts from the night,
Hangs in the morning by the idle moon,
Oh, where is music like the sudden flight
Of wings that lean to earth, and rise too soon?

But time, the gipsy, draws upon the strings
With a sweeping bow. And when the stroke is done,
The wind and waters still, the swift wings furled,
There shall be music of a truth that sings
Its way of glory to the kindred sun,
Music unstained by touch of any world.

NORBERT ENGELS.

Catholic Action in the Catholic College

R. KING

A WEEK ago I received an invitation to attend the public sessions of a Catholic Action Week in a nearby women's college. The program was, I thought, a very pretentious one. Over sixty speakers were announced. No papers were to be read, but without notes or prompting, every one of the three score and more was to stand up and speak out what she had to say on the subject assigned. These subjects ranged through the whole field of cultural education. History, philosophy, economics, sociology, art and religion were laid under contribution. The attempt looked quite daring. I went to endure the ordeal: I stayed to enjoy an intellectual treat.

The flow of thought was of a high order and was exhilarating. Modern problems were presented, their sources laid bare and their solution reduced to the clearest formulae. All through there was evidence of a master mind behind the work and of the cooperation of an able and willing faculty. But the work itself was emphatically the work of the students. It was intended to be, and it was, an exhibition of the student's power to think and to express her thoughts in well-chosen words. To me it was inspiring, I had almost said, thrilling. Any educator of American youth would be thrilled as I was. I left with a feeling very much like that felt and expressed by the grown-ups, who listened in on the Students' Leadership Convention in St. Louis last summer. Our college girls and boys have shown that they can do things; our efforts are not in vain; the future of the Church in America will be in good hands.

A glance at the rather elaborate program reveals the range and importance of the subjects treated and the boldness of the attempt made. The title-page announces a Catholic Action Week to commemorate the "*Rerum Novarum*," which Leo XIII gave to the world on May 15, thirty-eight years ago.

The guiding thought was: "the Church of Christ absorbing the shock of the modern mind." The first day was devoted to the men who moulded the modern mind: Luther, Kant, Marx and Darwin with their revolutionary distortions of the truth; Bacon, Rousseau, Adam Smith and Spencer with their secondary, but important, contributions to the confusion of thought. The second day, a remedy was sought in Aquinas and scholastic philosophy, old and new, with its never-failing common sense and its constructive solution for all the world's riddles. Government, the press and economic problems took the third day. Thursday was sociology and family day. The home and what can be done to preserve and beautify it stimulated future home makers to think intelligently on practical things. The last day set forth the Mass and the Eucharist as the great center of Catholic life and the source of Christian holiness and power, and pointed to the Sodality as the inspired army of Catholic youth, organized for effective service and ready to show its faith by works.

Each of the five daily sessions was presided over by a student chairman. A Latin tribute to Leo XIII at the be-

ginning of the week and another to Pius X at the end, together with French orations on the social apostolate of Ozanam and De Mun, a German oration on von Ketteler and a Spanish oration on the glories of old Mexico lent a polyglot flavor very proper in a menu of the activities of the Church of all nations. There were degrees of eloquence, of course, and the spontaneous reaction of the audience to the efforts made showed that, while all deserved generous applause, a goodly number had driven their message home with peculiar force.

The exhibition of student power seemed to gather momentum as the speakers succeeded one another down to the brilliant end of the week. It was with well-warranted assurance that the President of the college roused the critical instincts of the listeners by challenging them to judge each speaker by all the best canons of oratory. Each student had something to say and she knew how to say it. If the sixty speakers—each a potential social leader—represented, as was asserted, merely a cross-section of the student body and not a carefully selected group of survivors after an elimination of the unfit, then Marygrove College in Detroit can be proud of its product. When a college, scarcely two years old, presents a galaxy of leaders, outnumbering its Seniors and Juniors combined; when Freshmen are trained to the degree of excellence shown in those who held the floor the final day of the week, dynamic Detroit can be proud of its National College for Women and may well hope to become a center (why not the center?) of Catholic Action in America.

The national organizer of student Sodalities, Father Gerard Donnelly, S.J., favored the students with a few words of appreciation at the close of the last session. Father Donnelly has his hand on the student pulse of the whole country. He sees the dawn of a great revival of Catholic life among the youth of America and of the whole world. I am sure he had reason to be satisfied with Marygrove's manifestation of the power generated in a Catholic college. Just as in the Sodality conventions, where young men and women speak out so boldly and convincingly the faith that is in their own souls, so here, he witnessed a display, natural and genuine, of Catholic convictions.

Courage and ambition are generated by conventions which prove that the champions of Christ are already an army; that no knight of the great King stands alone in the fight; ideas and inspiration and direction come from a few outstanding captains in this new crusade. But enduring results must find their source in the Catholic educators of the present generation. If there was one fact that stood out during the Catholic Action Week at Marygrove, it was that a sound, thorough, complete, education can be saturated with religious thought. No mere wishy-washy piety, no mere sentimental or ornamental phraseology, but the pure gold of a true philosophy glowing under the clear light of Revelation, tested by an unbiased history, that reveals the hand of Providence in the past, and applied to the economic and social problems of actual modern conditions—all this we find in a real Catholic education. I have seen it and hope to see more of it in these periodical exhibitions of what the student can do.

Education

Veronica Hogan and a—?

PAUL L. BLAKELY, S.J.

A FEW years ago, a young gentleman from Louisville won the first prize in the national spelling contest. As the Associated Press forgot to mention the fact, only the neighbors knew that the winner was a pupil in a parish school conducted by the Sisters of Charity of Nazareth. The winner of the State prize for Kentucky in 1929 is also a pupil of the same Sisters.

A few days ago, little Veronica Hogan, of Omaha, then hovering on the eve of her thirteenth birthday, met and vanquished all comers in the national contest. Again the press forgot to mention that Veronica (who will forgive me ten years hence, I hope, for broadcasting her age), received her training in the Catholic parish school of St. John's, directed by the Sisters of Mercy.

"Catholic schools? Why, they teach nothing but catechism!" was a taunt heard years ago. The silence of the secular press may prevent a similar modern fling. "Catholic schools? Why, they teach nothing but spelling!"

Yet now and then a sign indicates that other subjects also receive due attention in our schools.

A telegram from Seattle brings the news that the first and second places in the regional Flag Essay Contests were won by Frances Kelly and Mary Phelan. These young ladies are pupils of the Holy Name Academy in that city.

Another telegram, this one from Grand Forks, Nebraska, informs me that the Academy of St. James, conducted in that city by the Sisters of St. Joseph, competed against 113 high schools in the State, and won the trophy for general excellence. The boys and girls staged the best play, two of the girls won the prize for the piano, and a third for a written examination including theory, harmony, and the history of music. The prize for declamation also fell to St. James', as well as the prize for the best school magazine. In all, the Academy won five first and three third places. Last November the school publication, the *Wild Rose*, merited first place among all the school weeklies, monthlies and annuals in that section, in a contest conducted by the Northern Interscholastic Press Association. Early in the present year, a pupil of the Academy won the State prize offered by the American Chemical Society, with an essay, "The Relation of Chemistry to the Modern Home."

Rated by these results, the Catholic school does not seem to limit its work to the teaching of the catechism.

Of course, it is still old-fashioned enough to believe that a man who gains the whole world and loses his soul, profits nothing; but in holding to this conviction, it sins in excellent company. It proposes to teach the child, according to his capacity, something about the world and about the things that are in it. But it will not stop there. It also proposes to teach the child something about the Creator of this world and of all the things that are in it. For we Catholics believe in Almighty God, in a Divine law, and in the reality of our obligations toward Him.

Others do not share this belief; but since it is ours, we logically conclude that the most important thing in all this world is to know God's will and to fulfil it. In our philosophy, education is not a series of broken, fragmentary arcs, but a rounded whole. With the unscientific temper of purely secularistic education, it has nothing in common. That education may, possibly, teach boys and girls how to make a living, but it can never teach them how to live. To do it justice, it does not even profess to teach that. Therein lies its essential corruption.

It is relatively necessary to know how to spell, although there is always the dictionary. But it is supremely necessary to know how to live. The Catholic school stresses the major necessity, without in any respect neglecting the minor.

* * *

We have wandered far from Miss Veronica Hogan, for whom we pray a long life of happiness and holiness, unmarred by bad spelling and bad weather. And we apologize as we leave her to take up the *June Forum*, which features an article, "What It Means to Marry a Catholic." Yet there is a connection, not—may God forbid!—between Miss Veronica and the writer of the article, but between the writer (who professes to be the Protestant wife of a Catholic) and my last paragraphs. For she holds the most grievous affliction of the non-Catholic party lies in the fact that the children must be sent to a Catholic school. (I wish they invariably were—but let that pass.)

Now it should hardly be necessary to observe that a decent man who finds himself unhappily married, keeps that unfortunate fact to himself, as far as may be possible. No woman of delicate sensibility, and especially no woman who merits the sweet name of wife and mother, with all that these titles imply, could possibly write a story of her domestic infelicities, and peddle the result in the market for sensational manuscripts. Except to lights o' love who inveigle a victim and demand that the courts award them what the tabloid press calls "heart balm," that course is simply impossible.

Granting, then, that the writer is, as she claims, the Protestant wife of a Catholic, we are justified in rejecting her as an authority on good taste, propriety, good sense, or culture. Women whose judgment on these matters deserves consideration, do not discuss marital relations in public. Her school, whatever it may have been, and her early environment, did not succeed in making her understand what is meant by decent reticence and womanly decorum.

Apart from this inability to appreciate what well-bred persons take for granted, what will probably strike the reader most forcibly is the writer's assumption of wide and intimate knowledge of Catholic schools from the grades to the university. That this assumption is pure sham becomes apparent on even a cursory examination. One instance may be pointed out, an important instance, however, since on it she rests the greater part of her case.

To sustain her contention that "the economic burden imposed by the parochial school is greater than the Catholic population can safely carry," the writer offers "obser-

vation and bitter experience" instead of the costs of the schools.

Her "observation" is that because of heavy contributions exacted from Catholics for these schools "thousands of children are deprived of proper food, clothing, and recreation."

Her "bitter experience" is this: "Our income is far above that of the average Catholic family, but because the monthly payment toward our parish school always comes first with my husband—as it does with thousands of other parents—we have little left for anything beyond the bare necessities of life."

Now an argument on costs which carefully excludes every statement of costs is worthless. But to take this lady's argument seriously, for a moment, let us supply the figures which she—for good reason—omits.

According to the Religious Census for 1926, Catholics in the United States number 18,605,003. This is probably an underestimate of from 2,000,000 to 5,000,000; but for the present purpose it may be accepted. There were about 2,111,560 pupils in the Catholic elementary schools in the same year. Taking the figures of the Catholic educational survey of 1926, the National Catholic Welfare Conference estimated that the cost of these schools was approximately \$35,592,300 (Official Catholic Year Book, 1928, p. 421).

Roughly speaking, the economic burden imposed upon every Catholic is about \$1.91 a year, or sixteen cents a month.

Figured on another basis, every Catholic family had to contribute about eighty cents per month.

Catholic backs must be indeed weak if this burden breaks them.

This lady does not shrink from discussing the most delicate topics in public. It may, then, be permissible to inquire as to her husband's salary—especially since she has referred to it, although only in those general terms which alone can serve her purpose.

On the vague data submitted by her (and that in solution of a financial problem!) I should infer that his stipend is about twenty cents per diem, or four dollars for a full month. Allow the raging pastor his eighty cents per month for the school, and it is difficult to see how the family can have even the bare necessities of life on what is left.

Is it not at least possible that this papistical husband, filled to the gullet with papistical wiles, is "holding out," as the vulgar say, on his faithful Protestant wife? I have yet to meet a man who starved his family to pay the fees demanded by the parish school. But I have heard of some who rankly abused the uxorial ear with a forged process of the distribution of their weekly stipend. Here is an avenue which this lady might well survey. Perhaps some other cat is skimming the cream.

But is it not also possible that this lady, lacking all but the bare necessities of life, does not number among life's absolute necessities scrupulous adherence to the truth?

That she is a lady is also but a supposition. Personally I think she is a gentleman who follows the trade of ghost writer.

Economics

Will Germany Become Industrial?

GERHARD HIRSCHFELD

INDUSTRY and agriculture present much the same picture in Germany and in the United States, except that in Germany the balance is turning strongly against agriculture. Changed basic conditions in economic and agricultural fields following the War are largely responsible for the decline. Possibly the dominant factor in post-War Germany is the impoverishment of the public at large. This means a decline in domestic consumption capacity which at present is incomparably below the standard of 1913.

The loss of purchasing power by the public forces upon German industry and, to a certain extent, upon German agriculture, the necessity of exporting goods. Before the War, of course, each could, in many instances, find an ample field in the domestic market. In this connection the loss of the German colonies, once not only an excellent source of raw materials but a market for Germany's surplus, must be considered. These two facts, the decrease in purchasing power and the loss of the colonies, show why modern Germany must find a method of selling its goods in the open world market.

It is clear, however, that in the reconstruction of the producing capacity of industry and agriculture, industry has by far the better chance. In the last four years, Germany has borrowed from abroad, chiefly in the United States, about 10,000,000,000 marks, of which part has been applied to industry, and part to various farm and agricultural organizations. But a striking difference in the use of these funds is observable. Industry employed the money for the reorganization and modernization of the productive units. Plants may have thus been burdened with heavy charges for taxes and interest, but the result was an increased productive capacity, and a better chance to compete in the foreign markets with British and American industries. Agriculture, on the other hand, did not invest the loans to any extent in stimulating production or distribution, but used them either by paying off short-term debts or for the interest on long-term notes. This was carrying a heavy load. Figuring the rate at eight per cent, the annual interest amounts to 1,000,000,000 marks, or, approximately, \$250,000,000.

It may safely be assumed that German industry, continually improving, will reach a condition within a few years which will enable it to compete successfully in all foreign markets. But the same cannot be said of agriculture. Occupying nearly 80,000,000 acres, distributed among 5,736,000 units, German farms give employment to more than 13,000,000 workers. But agriculture is unable to contribute its share in building up an active favorable balance. It actually deprives German industry of much business, since it does not consume more than from fifteen to twenty per cent of the industrial production. Before the War, agriculture was industry's best customer. Today, its importance is secondary. Indeed, it is closely approached by the building industry, which

consumes about ten per cent, and by other isolated industrial branches.

German industry, then, is making giant strides toward a recovery of its pre-War status. In 1928, the exports were valued at \$700,000,000, an increase of thirteen and one-half per cent over 1927. Machinery accounted for twelve and one-half per cent of the total manufactured products, and registered a gain of twenty-two per cent over the preceding year. But turning to the balance sheet of agriculture, it is seen that more than eighty-three per cent of the imports represent raw material and foodstuffs. In 1928, about \$1,000,000,000 worth of foodstuffs had to be imported, whereas in 1913, the value was only \$476,000,000. The value of exported foodstuffs and beverages in 1928 was barely \$150,000,000.

Other facts which show the condition into which German agriculture has fallen can be cited. For instance, in 1928, the value of farm animals exported was about \$4,300,000. Contrast this with the imports of \$34,500,000. Other examples could be given to show the disadvantages at which agriculture finds itself. It may also be added that while the pre-War valuation of German agriculture was about \$15,000,000,000, this valuation declined to half that sum in 1928, due, largely, to the loss of such tremendously rich districts as East Upper Silesia and the Polish Corridor, Alsace-Lorraine, and others.

The lowered condition of German agriculture is reflected most strongly in the foreign trade, but it is also of significance in general industrial conditions. In normal times, the annual gross income of the various agricultural enterprises was about four billion dollars. This income has steadily declined. Last year it was estimated as between three and three and one-fourth billions. Of this income about two billions go to industry, trade and commerce, and what is left is applied to the needs of the farmers. Thus while German industry is rapidly recovering its pre-War position, agriculture is fighting for a bare existence. Its abnormally high deficit in foreign trade, and its inability to support industry in a proper degree, are disadvantages that are hard to overcome. Further, as agriculture is burdened with taxes and the payment of interest on borrowed capital, its depressing influence on the purchasing power of the public is clear.

Tendencies are at work, then, to change Germany from a distinctly agricultural to a distinctly industrial country. Agriculture remains in the background while industry forges ahead. The next few years are likely to emphasize Germany's strength as an industrial center. In former years Germany was significant because of her strong agricultural position, and her well-balanced domestic market, in which both industry and agriculture received a just share. But the times have changed, and no longer can Germany safely rely upon her domestic markets. It is to the foreign market that she must look, and there can be no doubt that her success there will be founded—indeed, must be founded—upon a strong, well-organized industrial system, rather than upon agriculture.

Should German agriculture revive, the effect on the foreign trade balance will be registered by decreased importations of foodstuffs, and such a recovery would un-

doubtedly exercise a favorable influence upon the purchasing capacity of the public. But that agriculture will ever regain a position which will give Germany a commanding economic influence in the world market, does not seem possible. It is, rather, in the expansion and strengthening of her industries that Germany must find her economic salvation.

As other countries enter the foreign market to engage in international competition, the waning importance to Germany of agricultural exports is thrown into relief. The observer notes Russia, with her unparalleled resources, and Poland, whose possibilities have been largely increased through the cession of some of the most fertile sections of the old Empire, such as Silesia. Further, Lithuania, Estonia, Latvia, and others, although small States, have brilliant prospects in agriculture.

Wisely, then, will Germany concentrate on the development of her industrial organization. The world is open for larger sales and bigger profits, and in industry Germany has capacities that are practically unlimited. The change from agriculture to industry will not be effected overnight. But it is clear that the imperative need for the production of an export surplus, which alone will enable Germany to meet the reparation debts, will operate powerfully to bring about the transformation.

With Scrip and Staff

CONCERNED for youth, R. E. W. sends the following from the *Buffalo Evening News*, an answer to questions sent to high-school boys and girls by Arthur Dean, Sc.D.

Do my friends believe in God?

Most of them do not. All of us attend some church, because we have to, not because we want to or believe what the Church is teaching. Socially the Church serves as a means of preventing wholesale crime and sin, morally it means nothing.

HIGH SCHOOL GRAD.

In answer to the question: "Do those of high-school age believe in God?"

I have attended schools all over the country. Most of the students believe in God, but don't know why. It is only those who read a lot, both good and bad literature, who are discontented and groping. A couple of my friends call themselves atheists, and even then they don't know what they are talking about.

A COLLEGE SOPH.

R. E. W. asks: "What is responsible for this condition of growing minds?" and puts most of the blame on the parents; incidentally thanking God for the privilege of a Catholic education.

WHATEVER be the cause of the situation among non-Catholic boys and girls, an essential means of strengthening the faith and morals of our many thousands of Catholic boys and girls attending the public high schools is an annual Retreat provided especially for their benefit. The establishing, in recent years, of Junior Newman clubs has made the organization of Retreats more feasible than it used to be; for a Retreat cannot simply be "given"; it must be carefully organized beforehand.

The work of the Catholic Instruction League during the last Lenten season has shown the value of such high-school Retreats. Four were given in the various churches of the city of Milwaukee by Father Joseph L. Mereto, of St. Catherine's Hospital, East Chicago, Ind., and by Fathers Charles Crotty, Joseph L. Scott and Eugene Mullaney of the Society of Jesus. Others were held as follows: in Toledo, Ohio, at the Cathedral parish, by Father Scott, S.J.; in Chicago, at St. Thomas' parish, by Father Maher, S.J.; in Omaha, in three parishes, by Father Herbers, S.J., Dean of Men, and Father Agnew, S.J., President of Creighton University, and by Father Florence Mahoney of Cleveland. Similar Retreats were given in St. Louis. In New York City, Father John Corbett, S.J., gave a Retreat for the Catholic boys attending Theodore Roosevelt High School, in the Bronx. The boys were reported as showing attention and devotion; and Father Corbett looked forward to the day when such Retreats would be held for all the high schools in the city. It is estimated that there are twenty thousand Catholic boys and girls in the New York City public high schools.

THE views of Catholic youth on certain important matters were reflected in a questionnaire sent out recently by the *Queen's Work*, St. Louis, to students in hundreds of Catholic high schools and colleges throughout the country, on the general topic: "What sort of girl do you want to marry?"

The answers to that question, says the summarizer of the innumerable answers, given frankly by the students, reveal the ideal wife. "Some answers were, of course, as vague as the following one from a high-school student: 'I haven't the slightest idea.' Others were a dissertation on 'the girl of my dreams.' Some were essentially humorous, though few were frivolous or deliberately smart. One or two were a bit despairing."

A few excerpts are of interest:

Catholicism was the requirement most frequently insisted on, thought the students were not asked anything about mixed marriages. In the answers Catholic young men are emphatically and unmistakably for Catholic marriage. Of the college men, forty-nine per cent stated that they would consider a Catholic girl as the only suitable partner for marriage. High-school students discussed the question less frequently; however, thirty-four per cent of them put the Faith down as an essential qualification.

Again, youth has not lost its faith in woman's virtue:

"One who is modest in dress, looks and action," is another favorite. "Her character and purity are her credentials," states a college man, "and upon these my choice of a wife depends." "She must be clean of mind and heart" . . . "virtuous, modest and womanly." . . . As a university man puts it, "she must never have trifled with love."

"In general," writes a college man, "I want a girl who respects herself. Then I can judge her by her conduct when with me."

With almost discouraging frequency came the high demand that she be a girl who takes the Blessed Virgin as her model; or that "she be like my own mother."

Though not asked about smoking and drinking, "with surprising recurrence the matter was brought up by the students themselves."

Almost unanimously, when the question of smoking and drinking came up, young men condemned it unhesitatingly.

"One who does not drink, swear, or smoke," was a much-repeated phrase. "A non-alcoholic girl," was a slight variant of it. "I abhor a girl who pets and drinks," was the emphatic statement of a college man.

In view of the supposed liberality of modern youth this frequent demand for a non-alcoholic, non-nicotined, non-petted girl is perhaps one of the most remarkable points in the whole set of answers.

But they were liked "up-to-date."

"I would like the typical American girl," is one comment, and "She mustn't be dumb" is another. But when the young man has listed "modern" among the desired qualifications, he hastens to explain in very modern language:

"I like a girl that's frank, courageous, and thoroughly modern," writes a student from the South. "By 'modern' I don't mean a sensation seeker, but one who can look life in the face with deliberate coolness. She must be neither hesitant, panicky, nor ignorant—characteristics of the mid-Victorian edition. She must have the courage of her convictions. But above all she must welcome children and be completely a one-man woman from the day she becomes mine until death struts his stuff."

With regard to very modern attitudes toward children and divorce, this modern girl won't be so blatantly "modern" as one might expect.

Interest in current events, willingness to talk business with her husband, a keen "aliveness" to the trend of modern affairs are often asked for, but with an occasional protest that "she must not always be bragging about what an improved world this has become since woman suffrage."

Still, thirty-five per cent of the college men and twenty-three per cent of the high-school students stated absolutely that they preferred the "old-fashioned girl" to the modern flapper.

Education, saving habits, and partnership were all stressed. "I want neither a domestic animal nor an inspired business woman," exclaimed one philosopher. "I want a true partner in all the troubles and joys throughout life." "A girl who will stay with me and not go back to mother the first time we have a little quarrel," demands another.

But as for the girls' comments on these various requirements, standards and specifications? A little tart wit may puncture some male magnificence of thought; but few girls will regret that some idealism is left in American youth, even if it be a bit exacting.

STUDENT idealism is to be the basis of the Sixth National Convention of the Catholic Students' Mission Crusade, which will be held at the Catholic University of America, in Washington, D. C., June 20-23.

Plans are announced by Msgr. Thill, the National Secretary of the Crusade, to make this convention a school of student leadership in the field of missionary activity. The Mission Crusade leaders are given the resounding title of Round Table Paladins. If the new Paladins who are to be created at this convention are looking for an opportunity to break their lances in chivalrous jousts, I respectfully commend to them the distressful case of the American Catholic colored girl looking for a Catholic high school or Catholic college education; and, next to that, the equally parlous case of the colored boy who wants to study where he can hear of God as well as of

history and mathematics. By only one means can the dragon of prejudice ever be bound or killed: by the innate chivalry of the Catholic youth of America.

THE Junior Class of Messmer High School, Milwaukee, has been doing some questionnairing on a much more prosaic theme, though one naturally quite absorbing to the Pilgrim: viz. "What do you think of AMERICA?"

Amongst so many favorable communications we can only choose at random:

It often happens that I forget to read the evening papers. Of course, in forgetting to read them, I often miss much important news. This is the reason why AMERICA interests me. The Chronicle is a swift, complete review of the important events I have missed in the papers. I always try to read this part. I enjoy reading fiction but, although AMERICA does not carry fiction, yet I am always eager to read its articles. I have kept all the copies, arranged them neatly according to date, and set them in our magazine rack. It is interesting to note how often a visitor draws out a copy and looks it over. RAYMOND WEIS.

AMERICA is highly esteemed by the members of our family. It is very popular for everyone reads it. The other evening my uncle, who is especially fond of reading, came over and I asked him if he had seen AMERICA. He declared it was a first-class magazine and that he always finds it most interesting.

ERMA TIMMERMAN.

My Dad is constantly inquiring about the current issue of AMERICA. He enjoys the Catholic, honest opinions on the current topics. LEO MACK.

My father is very interested in AMERICA and always asks when I am going to bring the next number home. He is read up on all the articles of the day and likes to discuss them. The Mexico articles interested him particularly. IRIS FORD.

Question: How many other homes have magazine racks? Or that brand of uncle?

THE same Junior class, which published the *Four-square* for the month of April, shows that among these critics are some future editors. Alois Schieber, '30, reports on the second Sodality Convention of Wisconsin, which was held on March 23 in Milwaukee, and which attracted considerable attention by its pointed and practical resolutions concerning the daily life of both boy and girl sodalists. But, Brother Schieber, I have to take issue with you on "Catholicism and Catholicity:—Which?"

Quite to my dismay you proclaim: "Do you use the word *Catholicism*? Please don't." And still more alarming:

Let's form a crusade for the use of the word *Catholicity*.

With every Sodalist pledged to use "Catholicity" and determined to abolish "Catholicism" we would (should) soon find that there would be a growing respect for the correct term even in the writings of our non-Catholic friends.

Are you ready?

Every Knight and Handmaid

A Crusade for "Catholicity."

And all my life, though neither a Paladin nor a Handmaid, I have been crusading for the usage: "Catholicism." Set up the lists, or whatever is set up; blow the trumpet, and—as Uncle Lonny Walker used to announce, when of old the Knights tilted for St. Jude's August

tournament: "Having heard the honorable praytor's permonition, Knights of St. Jude's, *repair the charge!*"

Sir Knight, your first argumentative blow is feeble. You find that "ism" is something we feel like apologizing for: that it grates, that it suggests "schism." Can it be that Crusaders apologize for Baptism, or for Americanism, or even for altruism (mellow word), or Scholasticism, or Platonism?

You come back at me with a ponderous tome of Murray ("Oxford English Dictionary"). Forsooth, says Murray, "ism" is chiefly used disparagingly." I let this pass: "ism" by itself. There are no "isms"—by-themselves staring brazenly at us from the balconies. Our "ism" is chaperoned, in blushing reverence, by her proper adjective, Catholic.

Grasping a more handy weapon (though Murray is in accord), we find in the "Standard Dictionary:"

Catholicism: 1 . . . 2 The system, doctrine and practice of the Roman Catholic Church. 3 Adherence to the doctrine, etc. 4 A trait or characteristic of an observant Catholic.

Catholicity: 1 . . . 2 universal prevalence or acceptance: universality. 3 being accepted, etc. . . . 4 Catholicism.

In short, although frequently interchanged, so that "Catholicity" can be and is, rather frequently, used for "Catholicism"; each word has a specific meaning. "Catholicity" (small c) is the particular mark or note of the Church, by which she is Catholic or universal: she has unity, holiness, catholicity, and apostolicity. We take pride in the *catholicity* of the Church, as opposed to the limitations of the "schisms" and "isms." But "Catholicism" is the "system, doctrine and practice of the Church," as given above ("One of the characteristics of Catholicism is its care for the sick and poor"); or "a trait or characteristic of an observant Catholic" ("His Catholicism was never called in question").

Here we have two distinct words for two distinct ideas. Is not this, even if "Catholicism" be a bit homelier than her favored sister, more practical than loading the two sets of meanings on the one fair noun *Catholicity*? Incidentally, AMERICA has always adopted the usage of "Catholicism," not "Catholicity," in the sense mentioned above. But we break lances in lexicography, Brother Knight, only to join them for a greater crusade.

THE PILGRIM.

GLAMOUR

My heart is hungry for old ecstasies
Gone by upon the ebb of drifted years.
There was a wind that passed on summer nights,
Bearing a gift of perfume to the sea,
Whose breath was as the burden of a song
Of happy earth and its fecundity.
There was a light that slanted down the days,
In whose bright web the wings of time were stilled,
And all the shimmering hours seemed a pledge
Of hopes too radiant not to be fulfilled.
There was a secret only April knew,
And yet she must have breathed it passing by,
For I could hear the bells of hyacinths
Chiming of something that would never die.
My heart is hungry for old ecstasies,
Gone by upon the ebb of drifted years.

MARIE BLAKE.

Literature

Fashionable Psychology

ROBERT A. PARSONS, S.J.

ONCE upon a time philosophers, wishing to be modern, used so to disguise the old in new garb that both old and new looked entirely novel. Nowadays, strangely, the philosophers' claim on modernity is to make fashionable what some other age has rejected. Heraclitus in the year 504 B. C., taught the eternal flux of things; the Freudians gave it a vogue under the name of stream of consciousness. Many students of psychology have taught that the human will is the complete slave of circumstances, yet it took V. F. Calverton—chief literary hetman of the determinists—to give it the right touch in 1925, just as Epicurus did in the year 341 B. C. Dr. Watson put Behaviorism on the front pages of the newspapers; the old materialists of any time B. C. had not learned the knack of selling their wares. Aristippus of Cyrene (400 B. C.), reduced all knowledge to pure sensation, but was not particularly overloud; the anti-intellectuals of modern times think the intellect is a ship of so much superfluous tonnage.

To try to answer any of them is like taking a wasp's nest apart. These men and women have apartments in the inner literary recesses, and they are listened to like the Sibyl was of old. The modern psychologists have learned the trick of being fashionable, and, whether dithyrambic or maudlin, they grudge each other so much agate space of free advertising.

The purely literary critic is not particularly bothered about the psychological ballyhoo; he claims to be interested only in the concrete manifestations of life that are turned out in sentences well balanced and cadenced. But his interest in psychology is suddenly quickened when he notices how completely certain modern artists have put into practice the teaching of the modern psychologists.

The critic is told solemnly that the following literary extracts exemplify perfectly the thoughts as found in the stream of consciousness. The following is from an article by Joyce, appearing in *Transition*, for 1927, called "Be Sage and Choose": "With the Byrns which is far better and eve forever your idle be. Ieremy allover irelands. Hogmanny di'yegut? Hogmanny d'yeswellygut? And hogmanny di'yeswellyspatterygut? You take Joe Hanny's tip for it."

I will take Joe Hanny's tip and pass on to the next citation from E. E. Cummings—a poet, we are told. I do not think that I shall injure the verses if I take them out of their context. This is how the stream of consciousness looks poetically. The poem is called "OneXL," and the reader has to turn the book sidewise to read.

Is flittercrumbs, fluttercrimbs are floatfalling; allwhere:
a: crimbflitteringish is are floatsis ingfallall! mil,shy milbright-
lions—

I would like to warn the reader that Cummings' book is in its third edition. Even Carl Sandburg's latest, "Good Morning America," has the following: "Good morning, America. Good morning, Mr. Who, Which,

What. Good morning, let's all of us tell our real names. Good morning Mr. Somebody, Nobody, Anybody-who-is-Anybody-at-all."

I think that the critic can safely conclude that whatever this stream of consciousness is, it is pretty catching. At least he is sorry to see the eternal flux put to the acid test. Many scholastic philosophers have wasted good reams of paper on Heraclitus, and his difficulties are uttered solemnly in present-day disputations.

Following up this psychological clue the critic remembers that the hero of Joseph Hergesheimer's "Cytherea" was forced by circumstances to grievous sin; he remembers the ineffectuals of Somerset Maugham, the inarticulates of Sherwood Anderson, the fate-encircled men and women of Edwin Arlington Robinson, the sex-driven heroes and heroines of "Spoon River," and dozens of other examples from modern pens. Then he recalls the thesis of V. F. Calverton. It does not make any difference whether a man is a murderer or a philanthropist; he cannot help it; in both cases circumstances alone were the sole cause of them being such. The modern artists have learnt their lessons well; their heroes and heroines have no free will, and hence cannot choose between good and evil. Epicurus had to get rid of man's free will to advance his doctrine of pleasure being the highest good of man; V. F. Calverton wanted to clear the stage for his latest compilation, "Sex and Civilization."

The out-and-out sensists are too numerous to mention in this article. But for the uninformed reader the reading of the works of William Carlos Williams, Yvor Winters, Robert Graves, the Sitwells (Edith, Osbert and Sacherevell), Hart Crane, would illustrate the point. The curse of the old and new symbolist schools lies heavy on the moderns. Baudelaire, with his decadent music, is still the pied piper leading the young into the worlds lit up by Arthur Rimbaud's "Les Illuminations." A world of dissociation, broken images, snatches of insane music, something like the "Op. 39 Scherzo" of Chopin, distorted genres, as Irving Babbitt would call them, hazy evocations of disordered imaginations make up the sum total of the sensistic poets. They are still chasing the bubble of pure emotion under the impression that the art of poetry is exactly the same as the art of music.

Then we have the classic example of E. E. Cummings, who loves to maul the alphabet, and spills commas, exclamation points and all the rarely used keys of the typewriter over the page. Laura Riding and Robert Graves solemnly assure us that Cummings stands shoulder to shoulder with Shakespeare. You can see Shakespeare is still holding his own. Then, this or that side of insanity, is the work of Gertrude Stein. I quote the third paragraph of "As a wife has a cow a love story" found in *Transition* (1927). I am not sure whether she intended it to be poetry or prose.

When he can, and for that when he can, for that. When he can and for that when he can. For that. When he can. For that when he can. For that. And when he can and for that. Or that, and when he can. For that and when he can.

Max Nordau in the year 1898 said that Miss Stein had echolalia; Wyndham Lewis has nothing but loud snorts

for such work; the Riding-Graves Co., in loud praise, claim she is the founder of the Newer Barbarism. Still all the critics who have met Miss Stein say that she is a charming lady, and even those who deal out uppercuts hate to hurt her feelings. High Poesy surely is walking unfamiliar paths these days. Using the rhythm of Job, T. S. Eliot once put the question about said Poesy:

Who clipped the lion's wings

And flea'd his rump and pared his claws?

to which E. E. Cummings, imitating the rhythm of Browning's "Oh, to be in England, Now that April's there," gave ample answer in his work, "Is 5": "Oh, to be a metope, Now that triglyph's here."

If only a number of Catholics could make scholastic philosophy fashionable, the ancient art of poesy and the modern art of novel writing would become much more reputable. Certainly the invisible guide of Dante through Hell and Purgatory and Paradise was scholastic philosophy, and it left him a sane man. However, the scholastic philosopher ought to know the lingo of the modern world; the moderns absolutely refuse to take thought in its rarified state. Granted an active imagination, the scholastic philosopher ought to be able to use the modern nouns and verbs interestingly, provided he takes a three-credit course in Modern English during the summer time and uses up a winter in reading and practice writing.

The fashionable scholastic philosopher would be admitted to the inner recesses, for his message would be new: man has an intellect. Then, if he would trick out man's free will in plus fours I think that he would be able to take sex and civilization off the best-seller list; if he could arrange the nursery blocks of E. E. Cummings so that they spell "soul," the world might lead the poet to the reality. At least all this would not be a dangerous experiment. For the poetic stutterers, I am afraid that we shall have to read over again some of the advertisements in the magazines about the curing of stammerers; and for the devotees of the stream of consciousness, if we could persuade the type setters to go on a strike for three months, I think that that would answer that difficulty nicely.

REVIEWS

The Life of Lord Pauncefote. First Ambassador to the United States. By R. B. MOWAT. Boston: Houghton Mifflin Company. \$5.00.

Great Britain's representatives abroad usually are picked from the diplomatic material best calculated to serve the current need. In the summer of 1888 the British Minister at Washington, Sir Lionel Sackville West, was foolish enough to write a letter to an unknown correspondent who tricked him into giving an opinion on the most favorable candidate, from the British point of view, in the then Presidential campaign. The publication of the missive was the political sensation of the day, and resulted in the Minister's getting his passports, when his chief in London refused to recall him at the intimation from the State Department of the desirability of such action. There was a gap in the British legation at Washington for several months and then Julian Pauncefote was selected to heal the sore the Sackville-West episode had caused. He was then the highest official in Lord Salisbury's Foreign Office and had served with distinction in China and other

critical posts. He arrived in Washington in the summer of 1889 and for thirteen years following was one of the most prominent figures at the Capital, ever vigilant and zealous in the promotion of the interests of his government and the "hands-across-the-sea" cult. He served under four Presidents and seven Secretaries of State, during which period there was an unusually large number of treaty adjustments of controversies between the two countries. Notable among these were the Extradition Convention of July, 1889; the Behring Sea Arbitration, February, 1892; the Venezuela Boundary Treaty, February, 1897, and the Isthmian Canal Treaty, November, 1901. In the making of these he was a potential factor. Part of his reward was the continuation of his assignment as the first British Ambassador to Washington, where he died May 24, 1902. His remains were sent back to England in an American warship, and when his death was announced President Roosevelt had the flag at the White House flown at half-mast, an unprecedented incident. It was not, however, he explained, "because he was the British Ambassador, but because he was a damn good fellow."

T. F. M.

Stresemann: The Man and the Statesman. By ROCHUS, BARON VON RHEINBACH. New York: D. Appleton and Company. \$3.00.

The author of this biography is a political follower of the statesman and apparently an ardent personal admirer of the man whose name has been associated with conciliation, breadth and vision. Cyrus Brooks and Hans Herzl in translating this record of a vigorous career seem to have given English readers a work originally intended for home conciliation through enlightenment. The note of party expediency which tricks the author into political idealization, vigorous defense of his subject, and occasional overstatement might thus be explained. Gustav Stresemann has just passed his fifty-first birthday. He has been in public life since his first election to the Reichstag at the age of 29. The influence of childhood and the years of study which prepared him for his future work are, therefore, given short but forceful notice. During this time he acquired that sense of social justice, the sympathy for the middle class, the love of literature, history and the varied personal interests which were so marked in the man and the statesman. But the author in spite of his anxiety to come to the political life of his subject, fails to make clear distinctions between Stresemann's career under the empire, in the days of transition and in the events of the last six years. The German Minister of Foreign Affairs, who has eventually won the confidence of the Socialists and the Democrats in his loyalty to the Republic and has likewise been favored with the helpful opposition of other Parties, still remains in need of a biographer to explain the shifting loyalties and the sudden changes of policies which often gave rise to the charge of inconsistency and opportunism on his part. "His peculiar tendency to plastic as opposed to abstract thinking" is hardly a convincing interpretation. Gustav Stresemann enjoys the distinction of being the first German since the war to win the Nobel Peace Prize. He is said to be the embodiment of the spirit of Locarno and of the League of Nations for which the Nationalists and the reactionary extremists show little appreciation.

J. B. N.

Life and Labor in the Old South. By ULRICH BONNELL PHILLIPS. Boston: Little, Brown and Company. \$4.00.

Occasionally, it would seem, prize awards are made with fine discrimination. Instance the present volume which won for its author the \$2,500 prize offered by Little, Brown and Company for the best unpublished work on American history. It covers a period of time and a section of our country which have been fertile in enduring prejudices. But this is not Professor Phillips' first venture across the line. The ripened scholarship and seasoned erudition which characterize the present volume first gave promise in the author's work on "American Negro and Slavery" and "Plantation and Frontier." In fact, the present study is a reorientation and revaluation of this earlier material. The open-

ing chapters are devoted to a description of the South as land and the staples which climate and position have determined it to produce. With a wide sweep of the lens the whole physical panorama of Dixie is shown: the tobacco country in Maryland and Virginia; the rice fields of Carolina; the cotton belt in Georgia, Alabama and Mississippi and the sugar lands in Louisiana. One sees the sinuous, ridgy roads that marred the scene before motor cars replaced Kentucky mules. Having mapped out his territory and shown the possibilities of the soil, the author gives himself a generous proportion of space for the discussion of "the peculiar institution" of slavery which helped to actuate the possibilities of the South as land. From this analysis, he seems to conclude that "the peculiar institution" was no less complex than our present-day industrial labor system and that slavery afforded the Negro a transitional status between savagery and civilization, and gave the white master an available labor force that was not as much abused nor exploited as fiction and prejudice have maintained. Professor Phillips gives a complete picture of the relation of the human elements in the plantation routine and economy by recourse to plantation diaries and account books, private letters and travelers' tales. With the exception of an overstatement here and there, and an occasional sign of prejudice, as in the statement: "whatever may have been their own predilections, the Calverts were impelled by political necessity to be champions of religious freedom," the author has shown himself unbiased and impartial in his main thesis. The present volume is said to be the first in "a group which is planned as a history of the South." It gives abundant promise of a worth-while achievement in American historical literature.

F. S. P.

Five Men of Frankfort. By MARCUS ELI RAVAGE. New York: Lincoln McVeigh. The Dial Press. \$5.00.

Hardly as five men do these Rothschild brothers appear under Mr. Ravage's treatment. Rather they are made to resemble parts in a great machine. But it is a machine with tremendous activity which lessens its motion only when the disappearing pieces fail to be replaced. For a family of bankers the Rothschilds have had an unusually prominent place in recent literature. They were exhibited on the stage in the play which had the same title as Mr. Ravage's book; they appeared again in the two-volume work of Count Corti; and now in a quasi-epilogue their story is told in relatively brief form for the sake of the story itself. It is a story that tells of the origins, the glory, the grandeur and the ultimate decline of the House of Rothschild. Beginning with the little curio dealer and small financier, Meyer Amschel Rothschild, the chronicle shows the development of an inherited tenacity of purpose in the five sons of Meyer and the gradual acquisition of the money sense with a protective shadow of cunning. Nathan in London, James in Paris and Solomon in Vienna, placed the foundations for the "glory" and the "grandeur" which the changing history of the times made possible for them. Anselm in Frankfort and Karl in Naples completed the circuit. From 1815, when opportunity first beckoned to them, they served through years of revolutions which disrupted industries and changed philosophies of government. In 1850 the Rothschild influence reached its peak. Political, economic and social changes weakened its hold and the heirs of the "Five Men of Frankfort" had developed other interests and different outlooks. But in London, Paris and Vienna there are still pale shadows of former glory. Mr. Ravage has retained more the dramatic character of the clever stage presentation than the scholarly attitude of Count Corti's two volumes. His chief concern has been with externals. For that reason the five men are set in motion mostly as parts of a great game.

J. G.

BOOKS AND AUTHORS

Echoes of Distant Climes.—Notwithstanding the colonization efforts in the Congo of the Portuguese, Belgians, French and others, its primitive wildness, to say nothing of the impoverished

condition of the natives, has undergone no very marked changes. The white man has generally commercialized the natives through his rubber industries and tobacco plantations, but has contributed relatively little to the amelioration of either his physical or spiritual wants. In "Travels in the Congo" (Knopf. \$5.00) Dorothy Bussy translates from the French of the skilled pen of André Gide, the account of his travels through the French Congo. Sketchy notes made day by day while traveling make up the content of the volume but they are interesting as touching a variety of topics. The author shows hearty sympathy with the natives through whose country he travels, and does not hesitate to call officials to time for their misdeeds and too common brutality toward the negroes, and their general tendency to evade responsibilities which they should shoulder.

Some years ago Forbes Lindsay published a study of various phases of Cuba, especially its industries and the opportunities it offered to American capital and for American settlers. In conjunction with William O. Winter a new revised edition of the volume has been issued. "Cuba and Her People of Today" (L. C. Page. \$6.00) contains, according to a subtitle, an account of the history and progress of the island previous to its independence, a description of its physical features, a study of its people and, in particular, an examination of its present political conditions, its industries, national defenses and prospects, together with information and suggestions designed to aid the prospective investor or settler. Apart from a survey of the Island Republic during 1928, and an occasional addendum to one or other chapter, the revision does not apparently vary a great deal from the original. The volume is disappointing, too, in the fact that neither its statistics nor bibliography has been brought up to date, and that events and developments in the country in the last fifteen years have been for the most part only superficially touched upon.

"Italy before the Romans" (American Branch: Oxford University Press. \$2.00) completes the picture which Dr. Randall-MacIver gave in "The Etruscans." The volume is archeological. The author's thesis is that historians have deliberately kept silent as to all Italian peoples except the Roman, thus giving a very inadequate view of history. Italy was completely civilized before its conquest by Rome. Though dealing with a technical subject, the volume is intended for general reading, and so the author deliberately foregoes footnotes, references, etc. However, a number of plates and illustrations are included.

Moods and Memories.—How the gypsies, particularly those of Andalusia, gave vocal expression to their exuberant emotions in the *cante jondo*, is the theme of Irving Brown's interesting study of their "Deep Song" (Harper. \$3.50). In gathering the material of this volume Mr. Brown had the advantage of a knowledge of Spanish and the gypsy tongue, which won for him a generous hospitality and consequently a first hand acquaintance with these wandering folk. Though his chief interest is the gypsy songs, of which he offers many types with original rhymed translations, the author, at times, unfortunately yields to the temptation of interpreting some of the gypsy customs and folklore. Treating of some of their religious observances he flashes little asides which are neither relevant nor becoming. A simple record and a more careful juxtaposition would have increased the value and interest of this study. However, the book has merit and will have a special appeal to Hispanophiles.

Confederate raiders, prairie fires, whooping Indians and mighty blizzards all sweep through the pages of "Memoirs of the Old Immigrant Days in Kansas: 1862-1865," (Harper. \$3.50) which Mrs. Orpen gathers from her recollection of three years of childhood with only the companionship of an exacting aunt and a grief-stricken father whom the little Adèle had to win back to hope and interest in life. Small wonder that during her visit to Paris the little French girl, who had heard with awe her accounts of life on the frontier, called her *la sauvage d'Amérique*. But the dainty demoiselle, who condescended to drink from the ingenious

woodland cup, with no less awe but with more shrewdness saw in Adèle a charming little "savage."

Covering a broader scene and a wider stretch of years, Hubert E. Collins records his memories of the vanished days of the West of half a century ago. At the age of eleven he made his first acquaintance with ranch life in the Indian territory. "Warpath and Cattle Trail" (Morrow. \$3.50) is characterized by Hamlin Garland, in his introduction, as a "gusty record of joyous adventure." One imagines that the greater part of the joyousness is contributed by the author's recollections of hazards successfully overcome; for the events themselves gave little promise of joy. Mr. Collins' account deserves a place with Rhodes' "Once in the Saddle," Gillett's "Texas Rangers" and French's "Reminiscences of a Ranchman." Like them he offers a corrective for some of the exaggerated notions which film fiction has made popular about Indians, cowboys and outlaws of the great untamed West.

Pedagogics.—It is generally conceded that practical education for efficient living is an important contemporary need. The realization of this has given rise to the introduction into our modern educational system of vocational guidance. From the scientific angle this is concerned with directing the individual to find out his aptitudes and limitations, to counsel him in selecting his life work, and even, so far as possible, to supervise the starting of his career. In "Principles and Practices of Vocational Guidance" (Century. \$3.00.) I. David Cohen offers helpful and informative knowledge both for teachers of vocational-guidance courses and for others engaged in the direction of youth. While the philosophy back of Mr. Cohen's volume will need some supplementing to bring it in harmony with the theory and practise of Catholic education, in general the book may be recommended as a valuable and informative contribution to the bibliography of vocational training, scientifically and interestingly presented.

Recent efforts to promote adult-education activities have awakened keen interest in the reading habits of grown-ups and students have set themselves to experimenting with ways and means to help to develop these. A report on a study of the status of reading in American life is part of the contribution of William S. Gray and Ruth Munroe to the movement. "The Reading Interests and Habits of Adults" (Macmillan. \$3.50) offers a summary of their investigations in this field, along with case studies, and presents conclusions based on this evidence. Naturally, some of these last are only tentative and not all are of the same relative importance. It is encouraging, however, to note that reading is rapidly assuming a place of importance in modern life. There is material in the volume for those to ponder who are professionally interested in adult education or in writing for the general public.

Helps to Devotion.—Not only Religious who recite the Little Office of the Blessed Virgin as a matter of rule but also the lay Catholic will give a hearty welcome to the very attractive edition of "Our Lady's Office" (Kenedy. \$2.00), which Charles J. Callan, O.P., and John A. McHugh, O.P., have recently edited. There is included a short history of the Little Office as well as the Office for the Dead, Commemoration of All the Faithful Departed, the Penitential Psalms and the Litanies. In its leather binding, clear type and quality paper, this volume will be treasured by those who are devoted to the Little Office.

A little book which should be in every Catholic home is "Our Spiritual Service to the Sick and Dying" (Benziger, 16c.). One must not judge, in this case, the value of the article from its price. There are complete instructions on the arrangement of the sick room in preparation for the visit of the priest and appropriate prayers and devotions for the help of the sick and the dying. These are in addition to the usual prayers of the Ritual. The matter and the arrangement of the volume seem to have merited a more attractive and durable binding.

A new edition of "Matters Liturgical" (Pustet. \$3.00), by Joseph Wuest, C.S.S.R., has been announced. This is a suitable gift to the newly ordained as well as to the priest long on the missions.

Death on Scurvy Street. Skippy. Arsene Lupin Intervenes. Slaves of the Gods. The Derelict. Pale Warriors.

District Attorney Danner points out the curious dual quality which runs through the whole tragic affair connected with the "Death on Scurvy Street" (Dutton. \$2.00). When Mr. Bellmer was killed, two men were killed; two canes disappeared; two identical letters from Molly Bell remained as evidence. And there were two identical Manila envelopes, marked "A" and "B." Old Inspector Tope felt that his age demanded retirement from active service and Charlie Harquail had no chance to resign when he failed to cover his assignment on time for the City Editor. Ben Ames Williams tells a splendid mystery story without too much pulling at probabilities, with clear, consistent characterization, careful motivation, a light touch of romance, and a delicate injection of humor.

Those who have followed Percy Crosby's drawings in the newspapers will enjoy the adventures of his famous characters in narrative form. For this reason "Skippy" (Putnam. \$2.50) is bound to be popular. Their humor, their nearness to life, their broad human sympathies, and their suitability for many moods give the incidents in which Skippy and his pals participate a universal interest. All the characters familiar from the press pictures move through the pages of the story, while the author's droll philosophy back of many of the episodes and reflected in the eight illustrations help to complete the enjoyment and appreciation of the reader.

Maurice Le Blanc reintroduces the super-sleuth in "Arsene Lupin Intervenes" (Macaulay. \$2.00). Here we find the "King of Crooks" under the alias of Jim Barnett. But this does not conceal his characteristic brand of sleuthing, nor disguise his amusing, baffling, intriguing brand of crime. The author generously gives him ten battles of wits with the Inspector and opens for him the property room with all its treasures of pearls, royal love letters, baccarat, chemical formulas and the rest of the detective story paraphernalia. The only thing denied him is the possibility of failure. "The Man with the Gold Teeth" and the adventure of the "Twelve Little Nigger Boys" show Jim Barnett at his best.

In twelve cleverly told records, Katherine Mayo returns to her appeal for the release of India's unfortunates whom the author of "Mother India" presents now as "Slaves of the Gods" (Harcourt, Brace. \$2.50). The records purport to be culled from real life. Assuredly they are realistic, startlingly so. As propaganda, the book has a clear message, ringingly told; as fiction, the stories, however varied, are unhealthy and unwholesome. The style has force and brilliance, and saves the reader from the fit of depression that the hopelessness of India's "slaves" must engender. If the book is in reality an appeal to Western intelligence for interference in the wretched social conditions of the "outcastes," it is shrewdly and smartly done.

There is action, and plenty of it, in the Southern Pacific battle for treasure which Charles Nordhoff describes in "The Derelict" (Little, Brown. \$2.00). Through an uninterrupted series of adventures, capture by a German raider, marooning on a South Sea atoll, hurricanes, man-hunts, starvation—the hero finds his ways to success. There is fine fidelity here under dark skins; there are outdoor hints no camper nor fisherman should miss; there is the satisfying reward of decency and punishment of vice that healthy books always record. It is a good story with a romantic setting, with nice people doing notable things.

Most readers will find David Hamilton's "Pale Warriors" (Scribner. \$2.50), an aggravating book. The author has charm and plenty of it. In fact, he seems to possess every gift of a superior novelist; yet, after reading this effort one finds that the author has used his gifts to poor advantage. His "pale warriors" are two otherwise sane, likeable men who show themselves mildly insane, at least, over a heroine who has not one single infinitesimal part of an attractive quality. Perhaps such people do exist. But one who has never met any of the breed, derives little enjoyment from their acquaintance even though it be only in the pages of a book.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Sister Miriam Teresa—A Correction

To the Editor of AMERICA:

As the one upon whom has devolved the delicate task of editing the written works of Sister Miriam Teresa, I deeply appreciate the kind reference made to my dear departed sister in Father Talbot's article, "Our Abject Book Poverty" in the issue of AMERICA for May 18.

May I not respectfully call your attention to the fact that from a perusal of his last sentence, "When prize awards are given for the best Catholic books of the year, our best judges are forced to award them to a little nun who learned English after she grew up, and to two gentlemen not of our Faith," misconceptions will arise as to Sister's familiarity with the English language.

The statement that Sister Miriam Teresa learned English after she grew up is incorrect. Our parents came to this country in 1884. All the children were born in the vicinity of New York, and learned English side by side with the language of their parents. Sister Miriam Teresa and I had the added advantage of private tutoring on the part of an older sister, who herself was valedictorian of her class in grammar school and high school, and was at that time a teacher in a large public school system. Under her professional guidance, both of us were able to enter the first grade before reaching the age of five.

That Sister Miriam Teresa knew English *before she grew up* may be seen from a reading of the preface of "Greater Perfection," for it is mentioned there that she was valedictorian of her class in grammar school, while still only eleven years of age. She was the salutatorian of her class in high school, and at St. Elizabeth's College, Convent Station, N. J., where she majored in English, she took her degree of Bachelor of Literature with highest honors.

May I not ask that a correction be made in AMERICA, lest an error arise in the minds of some concerning one who has passed from this earth.

Darlington, N. J.

(REV.) CHARLES C. DEMJANOVICH.

"Our Abject Book Poverty"

To the Editor of AMERICA:

Since statistics make a peculiarly distinct impression on me, I felt extraordinarily dejected after reading Father Talbot's statistical study of the present desperate situation of Catholic literature in his "Our Abject Book Poverty."

Father Talbot's discovery about Catholic literature is exactly parallel to Mother Hubbard's discovery of long ago: you can't feed a beggar from an empty larder. Father Talbot indicates a shortage; he does not push his research into the causes of the shortage.

It seems clear that the Catholic school and perhaps even the pulpit might adapt its practice to meet the situation. At least the present emergency must be attributed in part to their failure to use the full measure of their influence.

It will not do to wail over evil literature when we do not press the establishment of Catholic literature. All Catholics are believers in causality; there will be no miraculous "emergence" of writers unless Catholic schools take it as their intimate and sacred responsibility to foster a love for Catholic letters and an ambition to enrich Catholic literature.

But this is an ideal, not yet an achieved practice. We are apt to be too content to steer students away from really bad literature, instead of teaching them fascination with the good and the Catholic, so that the bad will lose its charm. Very few Catholic books are studied in our Catholic high schools; teachers read very few excerpts from Catholic writers to their students; few

Catholic colleges and universities offer courses in Catholic literature, except perhaps a course in Newman. We need positive classroom propaganda to relieve the famine of Catholic literature. Why should not the classroom display a little cultural independence? It is high time that we scorn the worn-out falsehood that we are branded bores unless we read what State schools read. We are approaching a position where in fact we may do a little cultural dictating of our own. Yet it is trite to say that Catholic students will not explore Catholic bookland unless their curiosity is aroused during school time. All exploration and travel are based on curiosity and enthusiasm.

If it be a true canon of criticism that worthiness of ideas surpasses refinement of expression of less notable ideas, then I, for one, fail to understand a Catholic's lack of appreciation of Catholic literature, or a teacher's apologies for introducing Catholic literature into the class. He who reads Chesterton's "Everlasting Man" can afford to forego the pleasures of Ruskin; a full hour with Thompson is more thrilling than years with Tennyson. The reason is not just one of taste, but of critical comparison on the basis of ideas. Would Catholic students love their own literature more if their professors taught them more objective rules of appreciation?

Again, only the pleasure found in the classroom will sweep away that notion that it is an act of piety to read a Catholic book or magazine. Nowadays, we read Catholic books not to parade our piety, but to absorb just a little bit of that superior culture which distinguishes Catholicism in a world frothing with paganism and subjectivism and complacent mediocrity. Yet this misapprehension about the "pious" character of our literature will not die until the Catholic school kills it.

A last point. Preachers, in their hearts if not in their pulpits, blame their people for a lack of interest in the cultural capacities of the Faith. Yet they fail to preach on Catholic books, when there is much which books alone can supply. How much more intellectually and emotionally enduring is the effect of a book than that of a sermon! The Catholic book in the Catholic home in this day may often have much more apostolic significance and fruitage than the sermon. The books are the preacher's ally.

Father Talbot insists that our Catholic literature is sick of inanition. The teacher and preacher have the means to feed and rebuild the starving child known as American Catholic literature.

St. Louis.

BERNARD J. WUELLNER, S.J.

The Pulitzer Award

To the Editor of AMERICA:

I notice that the Pulitzer Prize purports to be awarded to "The American Novel published during the year which shall best present the wholesome atmosphere of American life and the highest standard of American manners and manhood."

And then the prize this year was awarded to "Scarlet Sister Mary."

Did your publication comment on the inconsistency of this award in any recent issue? Will you advise me?

Newark, N. J.

VICTORIA RICHMOND.

[The Pulitzer Award Committee or the Advisory Board used the discretionary power granted in the foundation to change the word *wholesome* to "whole" and to strike out the concluding phrase, "and the highest standard of American manners and manhood."—Ed. AMERICA.]

Remailing

To the Editor of AMERICA:

I have seen copies of AMERICA occasionally, and always enjoy reading them. But I am a shut-in, way off in a corner where there are few Catholics. I cannot afford to subscribe. If some one among your subscribers would like to send me his copy when he is through with it, you could give him my name and address. My brother, who is still a Protestant, would probably be glad to get a copy, too.

Keysville, Ga.

E. B.

[AMERICA will furnish the full name and address of this correspondent to any reader who wishes to comply with his request.—Ed. AMERICA.]